

A
SERMON
PREACHED AT
Cheanies the 14. of
*September, 1585. at the bu-
riall of the right Honora-
ble the Earle of BEDFORDE,*
by
THOMAS SPARKE Do-
ctor of Divinitie.

*Newly perused and corrected
the Authour.*



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THE
SACRED
SCRIPTURES

OF THE
NEW TESTAMENT

IN THE
GREEK
ORIGINAL

WITH
A
LATIN
TRANSLATION

AND
A
SYRIAC
TRANSLATION

OF THE
EVANGELISTS

BY
THE
REV. J. J. G. J.

OF THE
UNIVERSITY OF
CAMBRIDGE

IN THE
YEAR
1753

TO THE RIGHT HONORABLE, ARTHVR LORD GREY OF WILTON, KNIGHT OF THE NOBLE order of the Garter, his very good Lord and Patron: Thomas Sparke wisheth the encrease of all good spiritual graces, with health, wealth, and true honors to Gods glorie, and his owne full contentation and comfort.



Since the preaching of this funerall sermon following (right Honorable) I haue beene earnestly vrged, & entreated both by wordes and letters of good brethren to commit the same to writing, and so to the print. And in deede their dealing with mee therein hath beene so effectuall, that, though I had rather preach ten sermons, than pen one, and haue alwaies hitherto beene very hard, considering the multitudes of bookes already published, to bee intreated to publish any of my poore labors, yet in this, loe, I am ouercommmed. And truely amongst diuers other reasons moouing mee to yeeld hereunto, this hath not been one of the wekest, that therby not only they which heard mee preach it might for that present haue so noble an example both of sincere religion, and holy life founded in their cares, but also both

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they

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they and others at their pleasure might haue the same laid downe before their eies, to the stirring vp and prouoking them; the rather by consideration of the doctrine set downe in this sermon, to imitate and followe the same. For seeing it hath pleased our God (no doubt of great mercy to him) thus, as hee hath, to take him in peace from vs, that wee cannot any longer enioy him liuing amongst vs as hee hath done, yet by this and such like meanes after a sort (I hope) to the good of many he shall liue still. Nay I am out of doubt of it, that as his death was precious in the eies of the Lorde, so he shalbe had in euerlasting remembrance, & his name shall neuer be put out. In the meane time it is greatly to be wished, that we, whome he hath left behinde, would take occasion by this his taking from vs, to learne that, which euen therby wee haue iust occasion giuen vs by the Lorde to learne, which is, to feare that the Lord is in preparing some great scourge for vs for our great vnthankfulnes after so many benefites both heauenly and earthly a long time bestowed vppon vs, in that hee beginneth thus to gleane from vs (least they should see to their griefe the euils to come) such deare seruants of his: and thereby also to take occasion to repent, and to turne vnto the Lord vnfeynedly, that so he may turne the deserued

Dedicatorie.

ued euill day from vs. For in the 2. of *Esay*. 3. for the like sinnes and transgressions of the people, as are amongst vs, the Lorde threatneth, that euen therefore *hee would take away the honourable and vwise counseller*. And yet notwithstanding this plaine vvarning afterwarde the Prophet complayneth thus. *The righteous pershe, and no man considereth it in his heart: and mercifull men are taken auvaie, and no man understandeth that the righteous is taken auvaie from the euill to come*. Chap. 57. 1. And I feare though the Lorde hath not barely threatned, but in deede hath taken away from vs an Honourable and vwise Counseller, in that this worthy Earle of Bedforde is nowe deade and buried, that yet most iustly the Prophets complainte maie bee renewed amongst vs. God of his mercy therefore giue vs grace better to consider thereof euerie one of vs, that vvee maie finde out the Lordes counsell therein: and so take occasion, by an effectuall and vniuersall turning vnto the Lorde to preuent the euill thereby, and by such other like examples threatned to come vpon vs. It maie bee that the enuious and malicious Papist (who alwaies gathereth poyson thence, from whence hee shoulde and might, if hee had the grace, gather honie) vvill not sticke to

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thinks

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thinke and say also, that God hath taken him away, as he hath, & his three sonnes with him in his anger and displeasure towards him and his house. But whosoever considereth the doctrine set downe in this sermon, they all living & dying in the Lord, and in her maiesties loyall and faithfull obedience, as they did, hee shall bee enforced to confesse, that (by what meanes, or by what kinde of sicknesse so euer they parted hence) they died in the fauour of God: & who so weigheth further, that it is the Lords property to beginne euen at his owne house, thereby to woorke a greater terrour in others, and withall foresee what heauie plagues and miserable daies our sinnes dayly cry and call for, he cannot chuse but see, that the Lorde herein hath shewed a marueilous great mercy to him, and to those of his house. Truly by occasion hereof rather (to the astonishment of al papists, who obey not the gospel of God) we may say with *Per. 1. Ep. 4. 17.* The time is come that iudgement must beginne at the house of God. If it first beginne at vs, what shall the ende bee of them, that obey not the gospel of god? But (to leaue this noble Earle & his sonnes in the hands of the Lord in blessed rest & peace, and these malicious papists to the felues as men in whome their sinne of spirituall whooredome with the garish & Babylonicall harlot

harlot is growen to such rottenesse in their bones, that there is small hope, or rather none at all of their recovery, such is the iudgement of God vpon them, because light is come into the worlde, and yet they loue darkenes more than light) concerning this sermon following (right Honourable) it may be in perusing of it you will finde some difference in it, from that which you heard. In wordes it cannot bee but there is, because I had takē but short notes before, and it is impossible for me to call to remembrance the very wordes, wherein I vttered it. But as for matter I am sure you will perceiue it is all one with the other, and in wordes too, as neare as memorie could well serue to call them to minde. In deede because then when I preached it in diuers points I was enforced (as I thinke you might well perceiue) through the shortnes of time left and allotted me, but summarily to touch many thinges, that more at large I had purposed to haue prosecuted, and therefore perhaps then was the obscurer; I haue heare in this according to my full purpose and premeditation then set thē downe, whereby it groweth to bee somewhat longer nowe, than it was then. The hardnes and vnpleasantnes of the stile I must desire your Honour, and all others to beare withall. For (as you knowe) my manner is not at anie time to studie for

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wordes, but for matter. Which so I deliuer in such wordes as I may bee vnderstood of them that heare mee, I care for no more. For the thing onely that I alwaies seeke, is to edifie the that heare me with as good and necessary doctrine as I can. As for glorioufnesse of words & pleasant and delicate speech I think it becometh the philosophers chaire, but not the pulpit. For I finde, that *Paul* hath written, that *hee* was not sent to Preache the Gospell with wisdome of woordes, least the Crosse of Christ should bee made of none effect, 1. Corin. 1. 17. And therefore when hee came among them he saith hee came not with excellencie of woordes, or of wisdome, shewing vnto them the testimonie of God. For hee esteemed not to knowe anie thing among them, save onely Iesus Christ and him crucified, 1. Corin. 2. 1. 2. Sometimes there are some sentences of the Doctours and ancient fathers interlaced, but they are not by mee at any time alleadged as though their testimonie or iudgement were a sufficient argument to grounde a trueth vpon. For all trueth must haue and hath his sufficient warrant from the canonicall Scriptures; and hauing so, it is a trueth though all the Doctours and Fathers shoulde gaine-saie it. I onely therefore bring them in as vvitnesses of the trueth in their times receiued, partly to shewe the Popish vaine

vaine bragge of antiquitie in these pointes,
 and partely to beate them from their errours
 vvith their owne weapons. Howbeit here-
 in I haue beene very sparing, though indeed
 I might haue beene in the citing of them ve-
 rie plentifull, they are so full of excellent sen-
 tences to the same endes and purposes, for
 the vvhich these fewe out of them vv ere al-
 leadged. Nowe my reasons that moue me
 to bee so bolde, as to make this Sermon ap-
 peare againe after this sorte vnder your Lord-
 shippes protection, making my choise of
 you to dedicate it vnto, are these: First I
 am perswaded that you vv ere a principall
 meanes, that I vv as occasioned first to con-
 ceauie and preach it. Secondly, you are the
 man, to whome among all other and aboue
 all other I am most bound for your manifolde
 kindenesse diuerly shewed vnto mee: and
 therefore hee that maie most iustly chalenge
 all dutifulnesse, and tokens of thankeful-
 nesse, vv hich lie in my poore povver to
 shewe: amongst vv hich I beseech you ac-
 cept this as one, though it bee but a small
 one. Thirde I knowe suche is your
 sincere affection to the trueth of Doctrine
 therein contayned, and such vv as your
 vsfayned loue and affection to-vv ardes

Av

him,

The Epistle Dedicatorie.

him, whose memoriall it still reuiueth: that as
you took pleasure in hearing of it once, so you
wil delight your selfe in reading & perusing of
it often. Which reasons considered I hope you
will beare with my boldnes herein, and others
I trust, whosoeuer they bee, will approue of
this my so doing. And therefore beseeching
the Lord of his mercy long to preserue you, &
your vertuous and good wife my verie good
Ladie with all your children in health, all true
honour and prosperity, I cease from any
farther troubling of your Honor

at this time. At Bletchley

the 25. of December,

1585.

Your honours alwaies to command,

THOMAS SPARKE.

Text. *Apocal.* 14. 13.

I hearde a voice from heauen saying vnto me, write: Blessed are they that die in the Lord thenceforth: euen so saith the spirit that they rest from their labours, and their workes accompany them.

This present occasion considered (right honorable & dearly beloved in our Lorde and Sauour Iesus) this portion of Scripture offereth most fit & necessary matter, both to me to speak of, & to you to heare. For (as you may well perceiue) herein is set down, what the state and condition of al those is, that die in the Lorde, yea immediatly vpon that their death. Of which number (I hope) all you here present are fully persuaded, this honorable person, whose funerall day heere this is, was one. And the more reuerently both to moue me to speake thereof, and to prouoke you all the more attentively to listen to that which is therein auouched, we are to woe, that which herein is set down is a proposition or assertion not first deuised, uttered, and recorded by the will & wit of man, but which came downe from heauen, left in writing thus vnto vs by expresse and speciall commandement from thence, confirmed also to be most true by the assent and approbation of the holy Ghost. For Iohn the beloued disciple of Iesus Christ, & a faithfull witness testifieth vnto vs, that he heard a voice from
heauen

The certainty of the truth in this scripture contained noted to breede attention & obedience thereto.

heauen commaunding him to write it, & also hee
 telleth vs, that this heauenly voice had no sooner
 tolde him, that the thing which he shoulde write
 was this, Blessed are they that dye in the Lorde
 thenceforth, but that the Spirit said yea vnto it,
 adding further, that such rest from their labors,
 and that the woorkes of such accompany them.
 Wherefore in the feare of God, we are al of vs so
 to consider of the matter taught vs in this pro-
 position, as of matter most weighty, most certain
 & true. For if Iohn himself had left it in writing
 but by the ordinarie direction of his Apostolike
 spirit, wee ought not at all to haue doubted,
 either of the necessarinesse, or certaintie thereof.
 For euen thereby both hee and all the rest of his
 fellowes, writers of the Canonical Scriptures,
 were euer preserved in their writings both
 from all erring in their writings, and also from
 committing vnto writing any needlesse or vn-
 profitable thing. Howe much lesse, it being (as
 you haue hearde) most earnestlie affirmed, and
 by most inuincible authoritie confirmed and
 strengthened, may we doubt of any thing taught
 vs in this heauenly oracle? Out of all doubt e-
 uen hereby we are (to begin with al) al of vs fast
 bound, most readily to beleue every thing to be
 most certaintye true, which herein is taught,
 whatsoeuer wee haue taught heeretofore, or
 fleshe and bloode can say to the contrarie hereaf-
 ter

ter : otherwise most gracelesly wee shoulde call into question , whether there be truth or no in a most vehement asseueration of the almighty, which once to doe were blasphemie.

The scope and drift, that our most wise and louing **G D** had in causing these wordes to be registred, and recoreded in this booke after this sort, to the eternall consolation of his, considered, wee shall euen thereby perceiue, that it was not without very great cause, why euen thus they were set downe. For it appeareth in certaine chapters befoze this, whereof these wordes are a part, that it was reuealed vnto Iohn, how Antichrist shoulde come, grow, and flourish in his kingdome to the eclipsing of the trueth maruillouslie. Wherefoze in this Chapter (as our verie aduersaries are compelled to confesse) to his comfort, and the farther consolation of the Church, the Lord vouchsafeth to reueale vnto him the fall of Antichrist, and the manner how in this sorte, first in causing him to see an Angell flie in the midst of heauen, hauing an euerlasting Gospell to preach vnto them, that dwell on the earth, to euerie Nation, Kindred, Tongue and People, saying with a lowde voice, Feare God, & giue glorie to him, for the houre of his iudgemēt is come, worship him that made heauē
and

The scope
occasion
and other
circum-
stances
thereof.

and earth, the Sea & the fountaines of waters: and then in causing him to see another Angell following, saying, It is fallen, it is fallen, Babylon the great citie. For shee made all nations to drinke of the wine of the wrath of her fornication: and thirdly in causing him to see and heare a third Angell following the other two, saying with a loude voice: If any man worshippe the beast and his image, and receiue his marke in his foreheade, or hand, the same shall drinke of the wine of the wrath of God, yea of the pure wine, which is powred into the cup of his wrath, and hee shall be tormented in fire and brimstone before the holy Angels, and before the Lambe, and the smoke of their torment shal ascend euermore: and they shall haue no rest day nor night which worship the beast, and his image, and whosoever receiueth the Print of his name. Wherein in effect is shewed (as it is also written 2. Thes. 2.) that after Antichrist shall haue shewed himselfe in his full, then yet, when God shall see it time, that he would by the spirit of his mouth, that is, by the effectuall preaching againe of the Gospel (which Antichrist had smothered) bring him to a desperate consumption. Which once beeing brought to passe of the great mercie of the Lord towards his church, by this light the so come in to the world & shining therein, the Lord teacheth here by the voice of the 3. Angel, that as many as

be desirous to escape eternal damnatio should
 in any case so seperate themselves from Anti-
 christ & his religiō, that neither in forehead nor
 hand they bear his mark, that is, that neither o-
 penly nor secretly they be any longer fauozers
 of him and his abhominations. And this moze
 plainly after chap. 18. vpon occasion of a reuela-
 tion like vnto this, which he had of the fall of the
 kingdome of Antichrist, he doth warn vs of by a
 voice from heauē, saying, Go out of her my peo-
 ple, that ye be not partakers in her sins, & that
 ye receiue not of her plagues. Which admoni-
 tion Iohn by the spirite of Prophecie foreseeing
 would take place in a number, & that thereupon
 Antichrist and his confederates would take occa-
 sion of great grieve & anger seeing so their king-
 domes to decay, he bursteth out into these words
 saying, Here is the patience of the Saints, here
 are they that keep the cōmandements of God
 & the faith of Iesus. As who should say, I foresee
 that when these thinges shoulde come to passe,
 which the Lord hath foreshewed by the voices of
 these thre Angels shall; then they that leaue An-
 tichrist to cleaue to Christ, and forsake his abho-
 minable superstition to embrace the sinceritie of
 the Gospell, shall marueilously bee assaulted by
 Antichrist and his, to reclaime them againe by al
 meanes both faire and foule, sweete and subtile,
 lowe and violent, insomuch that they then shall
 stand

And neede of perfect patience. For if it were possible (the deuises and meanes which he will vse to repaire his kingdome againe withal will bee such) that the very elect should be seduced, as Christ hath foretold *Mat. 24. 24.* Whereupon the words of my text follow, where incouragemēt is giuē to al men that shal liue to see Antichrist and his treacherie by the preaching again of the gospel thus detected & brought to his consumption, to embrace the doctrine of the Gospell, and to leaue his, yea and constantly to perseuere both in the profession of their hatred and defiance of his abominations (though neuer so vniuersally liked before, yet & still (the better to deceiue) offered in a golden cup) and also in their loue & liking of the sincerety of the truth of the gospel, though neuer so much flaundered by his to be a new doctrine & heresie, and persecuted also. For so far off shall it bee, that ye shall loose any thing (saith the Lord vnto such in my text) if you take this course quite to forsake Antichrist and leane onely vnto and vpon Christ, that when hee hath doone his worst (which is, but to kill your bodies, and so to cause your soules to flit the sooner out of them) that I assure you without all doubt you shall immediately thence-foorth bee blessed, in that all manner of woe and paine shall bee ended to you, and besides your sincere profession & holy conuersation must bee rewarded

warded with ioy & vnſpeakeable felicitie in hea-
uen, Be therefore of good courage, the lighe
ſhining amongest you againe, embrace it and
walke in it, haue no longer, either ſecretly oz o-
penly any further fellowſhippe with the workes
of darkeneſſe: if you haue, you haue heard the
thirde Angell tell you, that then therefore ye ſhal
be euerlaſtingly accuſed and condemned. But
if you haue reſuſed them and will liue and die
in the ſincere profeſſion, and beleefe of the
trueth of the Goſpell, whatſoeuer meanes Anti-
chriſt ſhall vſe to drawe you backe againe vnto
him, I ſay vnto you (and I ſay it moſt earneſtly)
you ſhalbe for euer bleſſed and happie, By tert
ther ſoze commeth in, as a preoccupation, to take
awaie from al ſuch as ſhoul^d fall from Antichriſt
to Chriſt by the preaching of the Goſpell, all ob-
iections whatſoeuer can oz may ariſe in their
mindeſ to make them wauer oz go backe againe
vnto him. And for aſmuch as the Lord ſaw that
theſe would be many, yea and that in ſhew ſo for-
cible to a man conſulcing with fleſh & blood, that
he ſhould euen therewith be often amaſed, you ſee
(right honozable) as I haue ſaid, that not with-
out verie great cauſe is this propoſition, ten-
ding to their comfozte and ſtrengthening, ve-
tered and recozded in ſuch ſort and maner as you
haue heard, Therefore whenſoeuer there ari-
ſeth any reaſon oz motion in our mindeſ to draw

vs backe frō the sincerity of the Gospell, to take againe the marke of the beast either in our forehead or hand, then to strengthen our selues to withstand all such, let vs make our recourse vnto this place, and well wey this point, that here is damnation flatly denouced to all such, as after the sound of the gospell againe reuolt to Antichrist: and that there is most certainly saluatiō and blisse promised to those that refuse to doe it, and choose rather to lose their liues.

The diuision.

Now in the proposition it self thus & vpon this occasion uttered we haue to consider two things principally, y^e is, who they be, of whō the Lord therein speaketh, & what it is, y^e he speaketh of such. The first is expessed in these words, They that die in the Lord: the later in these, Are blessed thenceforth: euen so saith the spirit, that they rest from their labors, & their works accompanie the. Wherof orderly now we I am to speake as the text offereth occasiō, & as the time wil permit me. Though this particle (all) nor any like, bee not prefixed, yet (no doubt) it is necessarily to be understood. For the proposition being indefinite, & the latter part therof so vndoubtedly & vnseparably belonging to y^e former, as it doth, it must needs be equiualent to an vniuersal proposition, & therefore all one in effect with this. All they that dy in the Lord are blessed thenceforth: besides the vsual maner of y^e scripture, which is to set down vniuersal propositions indefinitely,

The proposition is
vniuersall.

finicely, confirmeth the same, as *Iob. 3. 6. & 18.* And by the Lord we haue here to vnderstand our Lord & sauior Iesus, whose vsual title in the scripture this is, as *Ra. 1. 3. 1. Co. 1. 2. 2. Cor. 1. 3. & y^e worthily,* both for that he is ou^r creato^r, & also redeemer, it is confessed of al, & denied of none. But what it is to dy in the lord here in this place al interpreters be not of one mind. Some vnderstand it generally of al those which die in the state of grace, & fauour of y^e Lord through a sound and right christian faith in him: other some take it, y^e onely herchy Martyrs are meant, & therefore these words by the English, *dy* word for word sound, in the Lord, they translate for the Lord, or for the Lords cause. Which later interpretatioⁿ the papists best like of, as appeareth in y^e Rhem. notes vpon this place. For the place so take (say they) it maketh not at al against our doctrine of purgatory. For we neuer taught, y^e martyrs w^et thither, but haue alwaies confessed, that such are immediatly after their death blessed. Of wh^o *Aug. sermone de verb. apost. 17.* (as we see) (say they) haue alwaies said, that he doth injury to a martyr, that praieth for a martyr. Whertore it shalbe very necessary to consider whether of these interpretations is the rather in this place to be followed. They that follow the later v^{er}ge this as the only reason of their so doing, that the circumstances of the place leades them to take it as spoken only to the comfort of those that through

By the
Lord is
meant
Christ.

What it is
to die in
the Lord.

the tyranny of Antichrist shall loose their liues
for the profession of the pure doctrine of Christ.
That it is spoken to the comforte of such, yea and
especially to the comforte of such, I will easilie
graunt: but onely to the comfort of such, and
therefore onely of such, I cannot in anie case
think. For (no doubt of it) the Lord hauing fore-
shewed vnto Iohn the fall of Antichristes king-
dome, and the manner how, and consequently ha-
uing let him in spirite foresee, howe he would
set and chase against all those, that beeing ad-
monished by the Gospell shoulde fully separte
themselues from him, to rest onely in and vpon
Christ: as he did the retypon foresee, that he would
raise cruell persecution against the, that through
the feare thereof he wylght reclaime them; so hee
(without all peraduenture) in spirite foretawe,
that no faire meanes, or subtile perswasions
would be omitted, to heale by the wound of the
head againe withal: & that the saints of god shoulde
finde it as hard a matter to stand stedfast in Christ
vnto the end against those assaults, as a-
gainst the other, that is his cruell persecutio. For
daily experiēce teacheth, that this way he preuaileth
more a great deale, than by the other. And
therefore if there were cause why these words of
my text shoulde be uttered & recorded to animate &
incourage men in the time of persecution to stand
stedfast in the truth against Antichrist, there was

as good cause, why they shoulde bee so also to the
 strenghtning of me to liue & die in the same truth,
 what faire allurements, subtil deuises, or cuning
 perswasions soeuer were vled to draw them fro y
 same. So y as wel he is told here, that he is bles-
 sed, that dieth in his bed a right & solid Christian
 faith (not withstanding these meanes vled to him
 befoze to seduce him) as hee that dieth in the fire
 for the profession of the same faith. And yet
 though they haue it grated them that the words
 especially concerne Martyrs, yet vnderstanding
 the words generally, they serue aswel to the co-
 fort of them, & rather better, than if they were
 true only in them. For this argument followeth
 strongly, whosoever dieth in the Lord, that is in
 a right & solid christian faith, he is thencefoze im-
 mediately blessed, & therfoze martyrs, who not on-
 ly dye in y faith, but for that faith. Further, who
 knoweth not, that it is an vsaall thing in the scri-
 ptures, & in all other good learning, to proue par-
 ticulars by generals? And therfoze what reason
 is there to the contrary, but that here to the com-
 forting of them that dye for the Lord, the blessed
 state generally of al that dye in y Lord, should be
 set forth, wherein they might see themselves
 of al other vndoubtedly included: Hereby then it
 appeareth, that their reason of restraining the
 words to the only that dye for the Lord, is taken
 away, & therfoze also the consequent, which they

would infer therupon falleth to þ ground. Besides this, diuerse reasons I haue, which inforce me to vnderstand the woordes generally of all that die in the Lord, when and wheresoener, and they are these, first it is somewhat harde to translate *ἐν τῷ Κυρίῳ* which is, in the Lord, for the Lord. Secondly, when the circumstance & coherence of the text wil wel suffer (as in this place) that it carry a sense to the generall comfort of Gods Church then vnnecessarily to restraine it to some sort of members therof only, cannot be but a fault. For it is, as it were a needlike shrinking vp of the sinews, and pulling in of the armes of the holy scripture. And lastly in the interpreting of scripture it is a rule greatly to be commended, If the question of the sense arise vpon a phrase of speech (as here it doth) to consider the vse of the same or like phrase in other places of scripture, and to take it in that sense, that best agreeth with the vse therof in other places of scripture. Now in this case we neither finde, that to liue in the Lord, or to die in the Lord are taken in any other place for to liue or die for the Lordes sake: but to dye in the Lord to bee taken in this generall sense, to depart this life in a sounde and right Christian faith, wee finde elsewhere in the Scripture. For *1 Thessal. 4* (where it is euident that the Apostle speaketh generally of all those that shal haue a stopfull resurrection) hee calleth them first

those

those that sleepe in Iesus. *vers. 14.* after those that be dead in Christ *verse. 16.* where it were absurd to restraine these phrases to those only that dy for Christs cause. For it were to restrain the comfort of the generall resurrection only to such. These and some other such like reasons (as it should seeme) haue inforced our Rhemists vpon this place (though they plainly shew, that they would very gladly haue the words restrained only to Martyrs, that so easily they might shifte off the place when it is alleadged against their purgatory) to confesse that yet it may be take as spoken generally of all that departe in the state of grace. Wherefore seeing this general sense most fully and strongly answereth the circumstances of the text, best agreeth with the letter therof, offereth more generall comfort to Gods children, accordeth best with the vse of the same, and other the like phrases in other places of the Scripture (in so much that our very aduersaries, against whom most that sensr maketh, haue in print confessed that, that may be the sense) we may safely conclude, that they which are here spoken of, are all generally, that depart this life in Christ Iesus our Lorde, whether they liued or dyed before Christ, or since, or shall hereafter; and children dying within Gods election and couenaunt.

This thus concluded & determined, it is worthy

The necessity of
perseuerance.

to bee marked, that it is saide, which die in the Lord. For therby we learne, that vnlesse we perseuere vnto our end in refusing the beasts marke both in fore head & hand, that is, any way to be fauozers of the abhominatiōs and superstitions of Antichrist (what meanes soeuer he vse to seduce vs) and continue also in a constāt and sincere profession of Christs truth vnto our death, that here is no comfort at all offered vnto vs: but our portion is set downe befoze by the voice of the 3. Angell, to drinke of the cup of Gods wrath, and to be tormented euermore. Therfoze let euery one of vs not only take warning by the light of the gospel shining nowe amongst vs, to seperate our selues quite from Antichrist and his religiō, and to be no fauozers of him or his opinions, either secretly, or openly, but let vs also embrace the sincere religion of Iesus Christ, offered vnto vs by the gospel, and perseuere in y^e zealous profession therof, what meanes soeuer fraudulent, or violent he shal vse to shake vs: and so doing wee may bee sure we are of y^e nūber here spokē of, els not. For it is writtē, He that perseuereth to the end shal be sauēd, *Mat. 10. 22.* Be faithful vnto the ende & I wil give thee the crown of life. *Apo. 2. 10.* & on the other side: No mā that putteth his hande to the plough & looketh hack is meete for the kingdō of God, *Luk. 9. 62.* & most fearfully is y^e iudgmēt of God denoticed against al apostataes,

and

and reuolters fro a known truth, *Heb. 6. 4. 5. 6. & 10. 26. 27.* and in the 2. epistle of *Pet. 2. 20. 21. 22.* By this therfore that wee haue heard already we see, that neither **Turkes, Iewes, Pagans,** nor **Atheistes** can be of the number here spoken of, that dye in the **Lorde**; because they doe not acknowledge **Iesus Christ** so much as to bee a **Lord**; yea, and that it is not enough for a time neuer so well to acknowledge him to be **Lorde** and king, and professe faith in him; vnlesse wee perseuere in our so doing vnto our death, let antichrist do what he can against vs therfore: and that so al backsliders from the sincere religion of **Iesus Christ**, are also shut out from this number of the that dye in the **Lord**.

Further yet we are to weigh the force of this phrase (in the **lord**) for it is of great importance, in that evidently thereby is taught vs, that there is a very nigh coniunction and vniion necessarily required to bee betwixt the **Lorde** and them, that euer woulde bee of the number of them that die in the **Lorde**. It is not enough therfore for such to knowe the **Lorde**, what hee is in nature, and what hee is in office, and to be able and willing to vtter their knowledge, vnlesse therewithall they proceede euen to be in the **Lord**. For the former is but to come nigh him, which is nothing, except wee get into him. The necessitie of this vniion betwixt vs and our **Lord** and Sauiour

The necessitie of spiritual vniion with Christ.

niour Iesus (oz else wee cannot bee saued) ari-
 seth of this, that wheras our saluation lyeth
 in an attonement and vnion betwixt god and vs,
 and there is no other meanes in the wise dome of
 God found out and appointed to vs men, hauing
 by our sinnes made a diuision betwixt him and
 vs, to recouer this vnion againe with God, but
 by, becomming one with Christ Iesus our Lord,
 in whose person for our sakes, God-head and mā-
 hoode bee vnited; so that thereupon it must needs
 thus stand with vs, that untill wee bee in Christ,
 and so one with him, wee remaine still deade in
 our sinnes and trespasses, at enmitie with God,
 and indeede without life before him. But when
 it is once come to passe, that wee are in him, in-
 grafed and growing in him, then our heauenly
 father, being well pleased in him, becommeth to
 be so also in vs for his sake. Whereupon it must
 needes bee, that our sinnes are forgiven, and that
 we are at one againe with God, and liue in deede
 in his sight, in that Christ liueth in vs and wee in
 him. So that as necessary as the vnion of the
 soule and body of man be to cause this temporall
 life: so needefull is the vnion of Christ spiritual-
 ly, to euery man to cause him to liue before God.
 For as the body is dead when the soul is sundred
 from it; so whole man, though otherwise in res-
 pect of this common life he be neuer so liuely, is
 starke dead spiritually, whiles Christ and hee be
 seuer

seuered. For as we read *1. Ioh. 5. 11.* that this is
 a most certain truth, that God hath giuen vnto
 vs eternal life: so this is as certaine (as it there
 followeth) that this life is in his sonne. Whereup-
 on (as he saith in the next verse) thus the case sta-
 deth, that he that hath the sonne hath life, and
 he that hath not the son hath not life. For con-
 firmation of this doctrine of the necessitie of our
 spirituall and mysticall union with Christ it ser-
 ueth, that he is called the head, and all that shall
 be saued, his Church and body, *Colos. 1. 18. Eph.*
1. 22. 23. and that he is compared by himself (*Ioh.*
15. 5.) to a vine whereinto his heavenly father,
 so ingrafteth al those, as branches, that shall be
 saued, that they grow in him, and that also *Ioh.*
6. 55. where he compareth his flesh to meat in-
 deede, and his blood to drinke indeede, in the
 eating and drinking whereof lyeth saluation,
 and in the not eating and drinking whereof
 lyeth damnation as there hee sayeth expresse
 verse *53. 54.* For by these metaphors it is eu-
 dent (especiall ye seeing the grounde of them is
 the similitude betweene the metaphor and the
 thing metaphorised) even in this point, that as
 the body receiueth life from the head, and is
 dead without it: as the branch though it be ve-
 ner so nere the vine stock, yet if it abide not in it,
 and growe not in it, hath no life there from, and
 theretore withereth, and if it abide in it, then is
 like

liketh and fructifieth: and as the hungrie & thirstie haue not the benefite of meate and drinke to liue by, by comming where it is: seeing it, and knowing it, but by eating and drinking thereof, and digesting it, so that by the force of nature there may growe an vnion betwixt them & their meate: euen so it is as necessary, that the Church be vnited to her head Christ, engrafted into him, and grow in him, and that euery one that would bee saued eate him and drinke him, and that so effectually, as that hee may be their spirituall foode. For if it be thus they shall liue for euer by him, otherwise they remain in death, wither, and must perish. And therefore Christ (Iohn. 15, 5.) saith, He that abideth in mee and I in him, the same bringeth forth much fruit. And in the next verse he addeth, If a man abide not in me, he is cast forth as a branch, & withereth, & men gather them & cast them in the fire, & they burn. What a comfozte is it then to al those that be the Lordes to reade, how Christ (whose prayer wee may be sure was heard) hath prayed vnto his heauenuy father, Iob. 17. 23, that hee might be in them, & his father in him, that so they maie be made perfect in one?

And hereby we may be assured, that hee will finde the meanes so to marie himselfe in spirit vnto all the elect, that they shall be sure to be vnited vnto him, and made one in him, and be in
 them

them. It hath pleased the father, that in him should al fulnes dwell, *Colos. 1. 16.* and yet such is his goodnesse towards his Church (in that hee hath taken vpon him to bee the redemer thereof) that he accounteth himselfe as it were imperfect without his body the Church, & therefore it is saide to bee his fulnes, *Ephes. 1. 23.* Whereupon it is, that he and his Church ioyned together by spirituall bondes appointed for that purpose as the head and body of a mā be by natural and bodily meanes, are accounted in the sight of God as one perfect man, whereof hee is the head, and the Church his body, as it is euident to the diligent reader, *Ephes. 4. 13. 15. 16. 1. Cor. 12. 12. & Gal. 3. 16.*

These things thus considered may breed in vs al here present (and I hope they haue) an earnest desire to knowe howe to get vnto this vni-on and coniunction with Christ, wherby we may be in him, and so to be the readier, when it shall please the Lorde to call vs hence, to die in him. And this is the thing that nowe next wee haue to Consider of. Concerning which we are to vnderstand, that on Gods part offering this blessed vni-on and fellowship vnto vs, his outwarde meanes is the whole ministerie of his worde and Sacraments. For we reade, *Ephes. 4.* that hee hath appointed it namely to this end, to gather together his Saints, for the edification of the
body

body of Christ, till we all meete together vnto a perfect man, & vnto the measure of the age of the fulnes of Christ, in the vnity of the faith, and knowledge of the sonne of god, by whom all the body beeing coupled and knitt together by euery ioint for the furniture therof (according to the effectuall power, which is in the measure of euery part) receaueth encrease of the body vnto the edifying of it selfe in loue, *verſe 12. 13. 16.* And *Saint Iohn. 1. Epist. 1. 3.* plainly confesseth, that the ende of his ministry and his fellowes the Apostles was this, saying. That which we haue hearde and seene, declare wee vnto you, that yee may also haue fellowshippe with vs, and that our fellowship also may bee with the father, and with the sonne Iesus Christ. By the worde preached generally the doctrine of this union is laide open to our eares: in the administration of the sacraments it is also, the better to make vs to embrace it, not onely set before our eyes, but confirmed, particularly offered, and ratified vnto vs. Gods inwarde meanes, whereby hee maketh this outward effectuall vnto vs, is the effectuall operation of his spirit in our heartes. For it was hee that opened *Lydia* heart to attende vnto the thinges that *Paul* spake to her saluation, *Act. 16. 14. 15.* And *Paul* may plant and Apollowater, but it is GOD, that must giue the
the

the encrease, or else the other will be to no purpose, 1. *Cor.* 3. 6. 7. Now the meanes on our part, whereby by the foresaide meanes we are enabled to take & apprehend this vniou offered, is a sound and a right faith in Christ Iesus. I say sound, because it must be vnfeined: and right, because it must not bee erronious, nor hereticall: in Christ Iesus, because to the apprehension of this fellowship with Christ, and consequently to all the mercies of GOD layd vp for vs in him, it is not enough to beleue either that he is, or what he is, vntlesse we beleue also rightly in him being such a one. But in this I speake but of them of sufficient age and discretion. For, as for childzen bozne in the Church, dying in their infancie, and others bozne and dying idiots in the same, bozne of such parents, as the covenant (*Gen.* 17. I will bee thy GOD, and the GOD of thy seede after thee) belongeth unto, no doubt of it the Lorde can and doeth by the force of this election and other extraoꝝdinarie meanes vnite vnto his sonne. And therefore we are to hope, that such die in the Lorde. Vnderstand therefore, that I heeretn haue spoken, and in that, which followeth, meane to speake onely of those, to whome the Lorde giueth yeares and discretion, so that if the fault bee not in themselves, they are capable of the doctrine of faith,

Nowe

That by
faith this
vnion is
attained.

Nowe to proue, that faith hath this office appointed vnto it of God, to apprehend Christ, & to make him our owne by the former meanes offered vnto vs, the scripture is most cleare and euident. For we read *Iohn. 1. 12.* that as many as receiued him, to them he gaue power to be made the sonnes of God. For explanation whereof it followeth immediatly, euen to thē that belecue in his name. And *Ephes. 3. 17.* Paul praieith, that Christ may dwell in their hearts by faith. And in the 4. chapter of that epistle 13. ye haue heard that by the vnity of faith and knoweledge of the sonne of God we all meete together vnto a perfect man in Christ.

And who so duely considereth, what is written in the 6. of Iohn, from the 27. verse vnto the 57. of the same, he shall there plainly finde the premises, whereupon this conclusion is directly to be inferred, *ergo* to eate the flesh of the sonne of man and to drinke his blood, is nothing else but to beleue in him, plainly & at large handled. For first there this proposition is handled, that to eate the bread of life is to doe nothing else, but to beleue in the son: & then this, but to eat the flesh of the son of mā & to drinke his blood is nothing else, but to eat the bread of life: whereupon it directly followeth, that therefore it is nothing else to eat the flesh of the sonne of mā & to drinke his blood, but to beleue in him. Which
also

also is euident, in that you shall find in that chapter within the compasse of the foresaide verses, the same thinges both promised to the eaters and drinkers of Christes fleshe and bloude, and to the beleeuers in him, and also the same thinges threatened to the not eaters and drinkers thereof, which are to the not beleeuers in him. Which argueth that they are both one, especially seeing the one is put for the other in the Chapter following, *verse.*

37.38. In the former whereof we reade thus, Nowe in the last and great day of the feast, Iesus stood and cried, saying, If any man thirst, let him come vnto me & drinke: but in the latter (whereas if he had continued the metaphoricall speech, wherein he beganne, he shoulde haue said, he that commeth vnto me and drinketh of mee) changing his phrase, and yet retayning his former meaning, to shewe vs that to drinke him is nothing else, but to beleue in him, hee saith in the stead thereof, Hee that beleueth in me, as saith the Scripture, out of his bellie shall flowe riuers of waters of life. And therefore not without good ground said Augustine, *Crede & manducasti*, Beleeue and thou hast eaten. Tract. 25. vpon Iohn. And Tertullian *de resurrectione carnis*: 29. writeth, that Christ is *manducandus*, & *ruminandus intellectu*, & *sive digerendus*, that is, to be deuoured by hearing, to be chewed on by vnderstanding, and to be di-

gested by faith. So that by all these proofes laide together wee see that Christ is receiued by faith, that wee growe in him by faith, yea to a perfect man in Gods sight, and lastly that hee is as surely apprehended of vs by faith to our spirituall maintenance in the worde preached, and sacramentes ministred (which are the dishes wherein one and the selfe-same Christ is offered vnto vs) as meate and drinke being set before vs is taken in by eating or drinkeing thereof to our temporall nourishment, Whereof the Sacrament of Christs body and bloud is a most effectuall ratification, and particular confirmation to euery right receiuer thereof by faith. If it were otherwise that wee coulde not get to be in Christ, and hee in vs by faith in him, but to accomplishe this it were necessary bodily to take him into vs by the mouth of our bodies, then (soasmuch as there were neuer any that died that coulde be blessed, that died not in him) all the good Patriarkes, Prophets, and other seruantes of GOD that died before hee had an humane body, must bee condemned. But the contrary thereof is euident, in that Abraham is placed in state of saluation by Christ, *Luk.* 16. 24. &c. Yea and with Abraham; Isaac, and Iacob, in the kingdome of heauen, *Luk.* 13. 28. 29. And therefore Paul is bolde *1. Cor.* 10. 3. 4. to say of them that were before Christ, that they all
ate

ate one spirituall meate, and dranke the same spirituall drinke, that we doe, Christ, which coulde not be otherwise effectually, but by beleeuing aright in **CHRIST**, to come. Let vs therefore labour by diligent vse of the meanes, that **GOD** hath appointed vs for that purpose, to attaine to a right and sounde faith in Christ, and to nourishe it still by the vse of the same meanes, seeing thereby wee see it cometh to passe, that wee put on Christ and be vnited vnto him, so that wee may bee saide (according to the vsuall phrase of the Scripture) to bee in him, and consequently alwaies found ready to dye in him. Of which number I count aswell them that died before Christ in a right faith in him to come, as since in him already come.

But nowe (least wee deceiue our selues in thinking we haue attained vnto this faith, and so are in Christ, when it is nothing so) wee are diligently to consider what manner of faith that is, and of what nature it is, that worketh this great and glorious effect. And the rather are wee diligently to consider hereof because this woorde faith is not alwaies taken in one and the selfe-same signification in the Scriptures: for there are diuers sortes and kindes of faith. **Understande** therefore (Right Honourable and welbeloued in our Saviour Iesus Christ)

But not by
euerykind
of faith.

Not by
the mira-
culous
that faith.

that it is not *fides miraculosa*, a faith to worke miracles by, that is, a resolution by some extraordinary meates of Gods will to worke a wonder, and therefore thereupon to attempt it in his name, and to bring it to passe, that maketh vs haue this fellowship with Christ. For of such as haue this faith we reade thus, *Mat. 7. 22. 23.* Many wil say vnto me in that day (saith Christ) Lorde, Lorde, haue we not in thy name prophesied? And by thy name cast out Diuels? And done many great workes? And then will I professe to them, I neuer knewe you, depart from me you workers of iniquitie. Neither is it an historicall faith onely, whereby wee assent to the trueth of those thinges that are written in the Scripture. For (no doubt of it) the very diuels of hell are enforced to yeeld thus much to their smart and woe. And therefore we read *Iames. 2. 19.* The diuels belecue and tremble. Neither is it a temporary faith, fleeting in the conceite of man not firmly settled and rooted in his heart. For such as haue that kinde of faith onely are compared by our sauour Christ *Mat. 13.* to the thornie and stonie ground, wherein though for a time the good seebe of the worde seemed to make faire promise of a plentifull haruest, yet ere due time of haruest came, either through the cares and pleasures of this life it was so choaked and ouer
growen,

Not by
the histo-
ricall
faith.

Not by
the tem-
porarie
faith.

growen, or through the scorching heate of
persecution so burnt vpp that it came to no
good. And therefore you haue hearde that it is
sayde heare not without cause, Which dye in the
Lorde, to shewe vs that it must bee a continu-
ing and perseuering faith vnto the ende (how-
soeuer in the meane time it bee assaulted) that
must serue the turne in this case to make vs
such, as of whom the **L D B D E** here speaketh.
I say further, that a faith though seeming to be
neuer so liuely in woordes, yet if it be fruit-
lesse in good woorkes, it is not the faith that
canne make vs to be in Christ. For both im-
mediatly before the woordes of my text, and in
the ende thereof it is euident, that a faith accom-
panied with good woorkes is heere required.
For before you reade, that Iohn set downe
these woordes, Heere is the patience of Saintes,
heere are they that keepe the commaunde-
mentes of GOD and the faith of Iesus. And
my text concludeth, that the woorkes of such
accompanie them, as dye in the Lorde. For
the true faith purifieth the hearte, *Actes. 15. 9.*
and it is of that nature, that it worketh by loue,
Galat. 5. 6. And therefore as, though a man haue
neuer so charitable and curteous woordes, yet
if hee haue no deedes answering thereunto,
his charitye is vaine, *Iam. 2. 15, 16.* **ROM.** if
it haue no woorkes is deade in it selfe, and can

Not by
the dead
faith.

not saue a man, verse 17. &c. Howbeit this I
say, and thus I teach with Iames, not that I
would haue you to thinke, that faith saueth,
or iustificeth any for the worthines of these workes
that followe it, and accompanye it. For so far
off am I, and wee all ought to bee from that,
that we may not once imagine, that sayth it selfe
saueth or iustificeth any for the worthinesse of it
selfe, but onely for and through the worthines
of Christ the object thereof, whom it apprehendeth
and applieth withall his merites to her
owner, and so thereby bee is iustified. But
this I say and constantly affirme, that that sayth
that iustificeth a man indeede is two wayes liuely
and effectuell, namely in heauen before G D
about her object Christ, first in apprehending
and applying it to the iustification of the owner:
and then in earth amongst men in purifying
her subiect, that is, the person in whome it is, to
bying forth frutes becomming a iustified person.
So that alwayes hee that hath the iustific-
ying faith, hath therewith the sanctifying spirit,
whereby hee is able (according to Saint Peters
counselle to ioyn vertue to his faith, 2. Peter.
1. and according to Saint Iames request, to
shew his faith by his woorkes, Chapter 2.
18. for the sounde and right sayth in Iesus
hath entred into the hearts of the owner, by
the

the operation of the spirite, such abundance of loue towarde **G D D** for and in consideration of his infinite loue and goodnesse found out and apprehended thereby, that it replenisheth the hearte wherein it is withall thankfulnessse and duectifullnesse towarde him in obeying his commaundementes with all his power chearefully and willingly: in somuch that as it is impossible to seperate fire and heat, sunne and light: so is it to finde a iustifying sayth without good woorkes. And therefore though wee take the office of iustifying from good woorkes generally without distinction, and leaue it soly and wholly to faith, as Paul doeth, *Romanes. 3. 28.* where he sayeth, Therefore wee conclude, that a manne is iustified by faith without the woorkes of the lawe: yet wee say and holde also with Sainte Iames, that a man is iustified of woorkes, and not of faith onely, *Iames 2. 24.* For though by warrant from Paul wee holde that onely faith iustificeth befoze **G D D**, because the woorkes of the lawe, that is, woorkes commaunded by the Lawe, which (if any other thing might bee ioyned with faith in this office) are most woorthy, are shut out quite from intermeddling therein: yet wee holde also, that this sayth, which is *sola*, that is, alone in doing this office, yet is not *solutaria*, that is, alone in her owner.

when he doth performe it. *For* faith therefore alone (with Paul) iustifieth before God, and workes proceeding from faith iustifie, that is, declare who is iustified, with James. *For* that appeareth to be his sense by his saying, Shewe me thy faith out of thy workes. Neither is his phrase straunge in saying that workes doe iustifie, which doe but declare who is iustified. *For* we say commonly, white haire make an olde man, and yet our meaning onely is, that they declare him to be an olde man. And *for* further prooffe yet of this point, that it is not a faith in the lippes, but in the heart, not a word, but a worthe faith, that knitteth vs vnto Christ, wee are to call to our remembrance, that Christ expressly (*Iohn. 15. 5.*) saith, He that abideth in me and I in him, the same bringeth forth much fruit. And that as Saint Paul saith, there is no condemnation to those that be in Christ, so be they, which walke not after the flesh, but after the spirit, *Rom. 8. 1.* yea that he saith, that they that are Christs haue crucified the flesh with the lustes thereof, *Galat. 5. 24.* and that with such, olde things are past away, and all things are become newe, *2. Cor. 5. 17.* Either therefore neuer pretende, that thou hast a sound and a true faith, or else let thy life and conuersation be such, as God may be glorified in iustifying such an one. David would say, seeing Christ
 maye but

but a far off in respect of that purgation and cleansing, that hee hoped for by him, *Psa. 51.7.* Purge me with hysope, and I shall bee cleane, walhe mee and I shall be whiter than snow. And therefore said Iohn very flatly 1. *epist. 1.6.7.* If we say wee haue fellowshippe with him, and walke in darckenesse, wee lie and doe not truely: but if wee walke in the light as hee is in the light, we haue fellowshippe one with another, and the bloode of Iesus Christ cleanseth vs from al our sinnes. Therefore let vs assure our selues, either that wee are not purged at all by Christs death or washed by his bloode, or else that we are cleane and white. For (no doubt of it) where God for his sake pardoneth sinne, there he purgeth it: and where he couereth it, there he cureth it: and therefore to all that beleue in him the spirite is promised; *Iohn. 7.38.* to be with that measure, that it shalbe as riuers of water of life flowing ouer the bankes, for the soye it shall haue in all such effectually to wash them, to loften them, to make them fructfull, and to quench in them the flames and heate of sinne. Unless therefore wee finde the spirite in vs to haue this operation, wee are without warrant in our selues to proue, that we haue a sound and right faith in Christ. By this then you may see (dearely beloued in Iesus Christ) seeing this is the generall doctrine of vs all, that professe the
gospel

Gospel with knowledge, how much we are wronged by our aduersaries the papists, who (this not withstanding) charge our doctrine to be a doctrine of liberty, and licentiousnesse. For herreby, evidently you may see, wee shut out all those from the number of them that dye in the Lorde which be carnal, and worldly minded men, whatsoeuer they say; and al carnal and prophane Gospellers, which turne the grace of God into wantonnesse, what faire shew soeuer they can make of faith in wordes. And therefore here is no comfort at all for any, that yet remaine in their sins, hauing the reigning in their mortall bodies, for Epicures, Libertines, or for any leude & lycentious wretch whatsoeuer he be. For such doe not liue in the Lorde, and therefore are not likely to dye in the Lorde. For commonly *qualis vita, finis ita*, such life such death, & in the iust iudgment of God it so falleth out For he that lyuing and in health wil not remember God, it is but right that God shoulde forget him sicke and dying.

Not by
the po-
pish faith.

Howbeit as yet (will some saye) for any thing that you haue sayde, both Papist and Protestant may seeme to bee such as dye in the Lorde. For both professe faith in Christ, and labour to shewe their faith by their woorkes. I graunt it may seeme so, to a simple man that seeth not the difference betwixt them to bee such, as that the one holdeth the foundation, the other not

not. For though there were a difference other-
 wise as great, as there is betwixt golde & silver,
 precious stones and wood, heye and stubble; yet
 if both helde the foundation, though the builders
 thereupon of wood, heye & stubble, should in time,
 by a more clear day of vnderstanding, shining vn-
 to them, through the fire of Gods spirite kindled
 in them, bee caused to see their folly in building
 no better matter, vpon so good a foundatiō, with
 griefe, sorrow, and some shame for their so doing:
 Yet we learne by S. Paul, that euen they also 1.
 Cor. 3. 11, 12, 13, 14. and 15. shall bee saued for
 holding the foundation. And therefore that
 such, notwithstanding their wood, heye, & stub-
 ble, that is, their sonde and vaine opinions not o-
 uerthrowing the foundatiō, may dye in the Lord,
 and so be partakers of the comfort set downe in
 this place. But the truth is (right honorable) that
 the Popish faith what good the we soeuer it ma-
 keth, hath forsaken the foundation, which is in
 this case, but one, euen Christ Iesus; besides
 whō no other foundation can any man lay, as
 there, ver. 11. Paul most excellently affirmeth.

Because
 it holdeth
 not the
 foundatiō.

For better vnderstanding of which point to be
 most true, as this would be remēbred, which wee
 haue heard S. Paul tel vs, 1. Co. 3. 11. y other foun-
 datiō cā no mā lay, thē that which is laid, which
 is Christ Iesus, so we are diligētly to cōsider the
 ground of y metaphoꝝ, that is y reason why Christ
 is

is sayd to be the onely foundation of his Church, whereuppon all the true members thereof, as living stones, must bee built, 1. Pet. 2. 5. that in him the whole building being coupled together, may grow vnto a holy temple in the Lord, Ephes. 2. 21. No doubt of it, the grounde and reason of the metaphoze is the similitude, that is betwixte the foundation of an house, and the house, and Christ and his Church; which is this, that as the whole frame of the house standeth and resteth vpon the foundation, and so ther by is borne vp and vpholden: so euery one, that woulde stande vp, and be vpholden, as any parte of Gods spirituall house, must wholly stand and rest vpon Christ, and by him alone be borne vp, and vpholden. Let a house stande but halflings vpon the foundation, it cannot stande: it will fall: so in this case they that would surely stand before the Lord, they must fully bee settled, and rest vpon the onely foundation Christ. Whereuppon it must needs follow, that the popish Church is not Gods spiritual house, because neither the whole house generally, nor any member thereof particularly, taketh it selfe onely to stande, and to be vpholden vpon, and by Christ alone. For it is currant doctrine with them yet, that Christ by his sufferinges hath not so satisfied the iustice of his heauenly father, as that hee will not require further satisfaction at the hands of him, that beleeueth

leeueth in him: For they plainly teach, that though to such, their sinnes be forgiven, yet concerning the penalty due therfore, this is onely done, that by the merites of Christ, whereas it should be euermorelasting miserie, nowe for his merites God will be content to accept of a temporary satisfaction; and so partly for that and partly for his sonnes satisfaction hee will acquite them. And here it is worthy to be noted, that the Lord hath so stricken that generation in his iust iudgement with blockish sottishnes, for this their robbing of his deare son of his glorie which is due vnto him, that whereas in this their doctrine they ioyne other meanes & helpes, to deliuer men from their sinnes, to the salue, and plaister which Christ hath made, as though his were either not broade enough to couer the soze, or not good enough to cure it, the meanes that they deuise are so childishe and so vnfit to be mingled with the precious bloude of Christ, as that they make themselves ridiculous, in attributing deliuerance from sinne vnto them. As for example, they attribute the power to deliuer from sinne to their holie water, holie oyle, holie salt, holie creame, holie breade, holie palmes, holie crosse; yea and to what toy soeuer, if it be but a graine, or a beade hollowed of the Pope; as their seruice bookes, which yet they vse, and too too grosse experience, haue
caught

taught vs. Sinne is so small a matter with them, that some sinnes must needs of their own nature be veniall, and therefore our learned Rhemistes in their notes vpon the 10. of *Mat.* hold that a Bishoppes blessing will wipe them out; going on pilgrimage, offering of Candles to stocks & stones, and such like deedes of deuotion intoynd by a Ghostly Father in waite of penance; yea saying of siue Ave Maries, three Pater nosters, and three Creedes are counted of them good meanes of satisfactions to deliuer the beleuer from that which the pretious & bloudy satisfaction of Christ hath not deliuered him fro. And which is of al the rest most absurd, a number of the (as it is too wel known by their attēps, & practises both in Englande and else where), are growen to bee of this opinion, that traite-roullie and treacheroullie to murther their naturall Prince, for that hee of thee fauoreth not the Popishe faith, is become nowe a meanes to merite and to obtayne plenarie remission of all sinne, to the partie that will hazarde his life to doe it, and yet this they will not graunt that the beleuer in Iesus Christ canne haue, by Christs dying a most bitter death.

O horrible blasphemie, and yet their daylie practise putteth vs out of doubt, that this is their opinion, and their couering and shrow-
ding

ving their manifold treasons vnder the pretence of their religion cōfirmeth the same. And whereas to saluation two thinges are necessarie, first quite to bee deliuered from sinne and from the daunger thereof, which otherwise woulde sinke vs downe to hell: and then a perfect righteousnesse, that can not but bee so accounted in the righteous and iust iudgement of God. Whereby a right claime and title may bee had to heauen, and both these are fully provided and prepared for all right beleeuers, in the Messias, as after you shall heare. As they will not seeke for the former in his satisfactions alone, but partly also in their own: so concerning the latter, they enen with the blind and pharisaicall Jewes *Rom. 10. 3.* are so ignorant of the righteousnesse which God in Christ hath prepared to make men righteous by, that they seeke to that end still to establish their owne righteousnesse. For at no hand they can abide, that men should beleue that the righteousnesse of Christ should be imputed vnto the beleeuers in Christ for righteousnesse. This they count absurd, and therefore in their Tridentine Conuenticle accurse it as an heresie. In the meane time holding, that the workes which they themselves doe after faith, is the formall righteousnesse, whereby they deserue to bee accounted righteous before God. In which point (because
their

their owne consciences tell them; that their doctrine sodereth gwearly to the derogatiō of Christs glorie) to coulour the Antichristianity thereof as well yet as may bee, they haue now found out this deuise to say, that their owne works are not so of their owne worthinesse, & absolutenesse, but through the worthinesse of the merites of Christ. Which in effect, in plainer tearms is to say, that Christ came not perfectly to saue by himselfe, & to be a full sauour in his own person, but to merite: that mē might by their own works be their own sauours: as though Christ died to be our sauioꝝ, to poss ouer either part, oꝝ the whole of that his office to any thing wrought by man. And as their doctrine is, so is their faith. For to take it at the best (as now they haue fined it) thereby they seek in Christ but their former iustificatiō: which they accout nothing els; but the first translation from the state of mere naturall men, to the state of grace & fauor of God. And yet euē herunto they hold, that men may haue workes of preparation of their owne common abilitie, left vnto them of nature: but as for sinnes done after this former iustification attained, they beleue they must flie to a second refuge, which they call the sacrament of Penance, for them: and so they beleue they must either in this life by them-selues, oꝝ after in Purgatorie, satisfie for these sinnes, partly by their owne sufferinges, and partly by

DEEDS

deeds done for them by others, after they bee
 dead. And for the seconde iustification, which
 is the consummation and perfection of the
 former, they beleue that that must be made
 happy, and finished by their owne merites, made
 able to merite their saluation by the merites of
 Christ. And that this is their faith and their
 doctrine euen now, I coulde make it euident
 from point to point out of the Tridentine coun-
 cell, the Censures of Coley, Canisius, Va-
 techisme, the Romish Catechisme, and out of
 out owne countinens writings, which are coun-
 tered not the meanest of the Iesuites. But I need
 not trouble you with any further prooffe thereof.
 For they themselves will not deny it. And yet
 hereby it cannot bee but you plainly see, that
 Christ is not the onely foundation to them, wher-
 upon, as upon their onely foundation, they stand
 and rest. For you see they trust to stand before
 the Lord partly by his satisfactions, partly by
 their owne, partly by his merites, and partly by
 their owne and others: and therefore they are
 built but halflings at the most vpon him, & hal-
 lings vpon themselves & others. For whatsoeuer
 he hath done for them, yet vlesse their owne sa-
 tisfactions be full & their merites such, as for which
 they may euen in the iustice of God claime hea-
 ven, they can be at no rest, nor peace in their con-
 sciences. And therefore because they can neuer

but doubt, whether their satisfactions bee full, & their merites perfect, they hold, that they may neuer haue an assured trust and confidence, that they shall be saued; but that lawfully they may alwaies be in some doubt thereof. What an uncomfortable doctrine of desperatiō is this? And yet so far off are they frō being ashamed of this (which is the iust iudgement of God vpon them for learning to rest vpon Christ, the only & most stedfast foundation) that they are not ashamed that their doctrine be intituled, A doctrine of doubtfulness: Yea they count that their doubtfulness, humility: & the assurance, that true faith breedeth, presumption. Euen the bare opening vnto you thus, what the popish faith is (I hope) sufficiently pro- ueth vnto you, that they that die in such a faith, cannot bee saide to die in the Lorde Iesus, because that out of the Lorde Iesus (you see) in themselves and others, they seeke a great part of their saluation. Howbeit, because it is a point of great importance and weight, and wherein as yet great multitudes will not bee so easily resolved, let vs see howe from point to point this their faith and religion is opposite and contrarie to Gods reuealed will in his worde.

The former doctrine and faith confuted first generally.

They holde (as you haue heard) generally this, that Christ in his own person, by that which he hath doone himselfe, hath not already done, whatso-

whatsoever is necessary for man to be iustified & saved by. And therefore they ad thereunto their own satisfactions & merits, by his doings & this together, to make up their iustificatio, & salvation. But the scripture saith, *Heb. 7. 25.* he is able perfectly to save those, that come vnto God by him: *Heb. 10. 10.* by the will of God we are sanctified by the offering of the body of Iesus Christ once made; & a litle after verse 14. with one offering hath he consecrated for ever them that are sanctified. And Christ himselfe that knew best to giue an infallible note of his owne body the Church, telleth vs *Matth. 22. 1.* that the sounde and earhand of the true Messengers therein is this. All things are already prepared (namely in the mariage of the kings son) come vnto the mariage. Whereby it is most cleare & the word setteth forth Christ vnto vs as one that of himselfe, & by himselfe hath already done what soeuer we are to looke to be saved by or for. To leaue now the generall ground of their faith, and to come to the particulars thereof, first you heare that they hold, that Christ hath not cleane purged by himselfe, and by that which he hath done in his own person, those that beleue in him, both from their sinnes, & from the penalty due for the same; and that therefore, God requireth to & satisfying of his iustice, fully some further satisfaction at their own handes. But we reane to the contrarie

Then particularly
in three
points.

1

in the Scriptures. For there it is thus written. The blood of the son of God doth cleanse vs from all sinne, *Iohn. 1. 7.* and least this should be taken as spoken onely of sinnes before saith, *Iohn* addeth, and putteth him selfe in the number, and yet long before that he had saith; If we say, we haue no sin, we deceiue our selues, & the truth is not in vs: If we acknowledge our sinnes he is faithfull & iust, to forgive vs our sinnes, & to cleanse vs from all vnrighteousnes. If they reply, that all this proueth but *remissionem omnis culpa*, that is forgiveness of the fault or guilt onely, of all our sinnes, and not also of the punishment, I proceede and aske them, whether the curse of the lawe and damnation bee not punishments due for sinne, and then whether these be not the greatest, and include not the rest. They cannot deny, but these are punishments due for sinne, & that the greatest also including all other. If therefore the Scripture teach vs, that Christ hath freed vs from these, then it is euident, that he hath freed vs from all. Therefore marke that it is thus written, *Rom. 8. 1.* There is no condemnatio to those that are in Christ: & *Gal. 3. 13.* Christ hath redeemed vs from the curse of the law, when he was made a curse for vs. If it were not thus, that they that beleeue in Christ were assured, that Christ had freed them both from all their sinnes, and also from their penalty

due

due therefore, how coulde it be true that we read:
Rom. 5. 1. 2. that they that are iustified by faith
 haue peace with God through Christ, & accesse
 to his grace, wherein they stand & reioyce? And
 if there were not yet enough done to satisfie the
 iustice of God, why did Christ say giuing vp the
 ghost *cōsummatum est*, it is finished? *Ioh. 19. 30.*
 And why is the promise to al Gods children vete-
 red in these wordes, *Ierem. 31. 34.* I will forgieue
 their iniquitie, and remember their sinnes no
 more? Wea how can it stand with Gods iustice,
 that hauing for-giuen to the belceuer all his
 sinnes, hee yet should punish him for them, and
 cause him to satisfie for them? Will God punish
 and drie to satisfaction, where the cause is al-
 ready taken away? & when he hath been satisfied
 at once already to the vttermost farthing, as it
 is euident he hath beene in Christ for al that be-
 lieue in him? For otherwyle Christ hauing taken
 vpon him to satisfie the iustice of his heauenlye
 Father shoulde not, nor coulde not haue risen a-
 gayne, ascended into heauen, and sit at the right
 hand of his father. Thereby it is euident, that by
 his abatement, he hath fully satisfied his father &
 gone through with the work he took in hād, & is
 now able to apply y^e same to those y^e be his. Wea
 but all this letteth not (wil they say) but that we
 may hold still, that by our satisfactions God in
 part is satisfied, seeing we graunt that they are

made available satisfactions by Christs satisfaction. Wea but that were yet to say, that Christ purgeth his from their sinnes not by himself, but by the helpe and sufferings of others: the plaine contrary whereof wee reade, *Heb. 1. 3.* in these words, He hath by himself, purged our sinnes. Now say you then to manifold afflictions, and in the ende to death, laid vpon them, that beleue, say they? I answere, that these are no satisfactions to God for sinnes already committed, but they are his fatherly chastisements, to admonish vs to repent vs of sinnes past, and to take heed of sinne hereafter. And they are both occasions to them to exercise their vertues, and to those that are without instructions to take heed of going on in wickednes, seeing the Lord so chastiseth his owne house. And as for death, the sting thereof is taken away in respect of such; so y^e how-soeuer it be & remain the rewarde of sin to the vnbeleuer, yet to the y^e beleue, it is but y^e last strok of y^e battel, & as the doore thorow which they passe from this worlde full of misery to the next full of ioy and felicity. It is a pitifull thing, that of these they cannot tell what to make, vnlesse they make them meanes to derogate from the most sufficient and infinite satisfaction made by Christ. If the glory of Christ were deare vnto them, as it ought, & they were perswaded, as they should, that he was both able & willing to go thorow

row with the worke which he tooke in hand; that
 is, to be a perfect and a full Saviour in himselfe,
 and by himselfe, whatsoeuer they thought of the,
 they would not once dare to censure the to encroch
 thus vpon his office. Alas it is lighter then vani-
 tie it selfe for them to say, that by the vertue of
 Christ there is deserved for them that beleue in
 him, that eternall punishments due to the, should
 be turned into tēporall, & y for his sake God will
 content himself with these. For first it is a mere de-
 uile of their owne head, utterly without warrant
 frō Gods revealed wil in his word: secondly howe
 can it stand with any reason, that he y for Christs
 sake will forgive the greater, will stick at the lesse,
 that he that will forgive the eternal punishment,
 will not forgive the temporary? And lastly what
 a toy is it to imagine, that Christ tooke so much
 paines to satisfie the iustice of his heauenly fa-
 ther, to leaue the accomplishment thereof to the
 vncertainty of mens satisfactions?

And cruelly as you see by this that I haue said, 2
 their vanity & contrariety to the word written in
 this particular point of their faith concerning
 remission of sinnes, so if you will listen but a
 while, you shall finde their fault as great in the
 next, concerning their iustifying by, or making
 of themselves righteous by their owne righte-
 ousnesse done after faith. Concerning which
 point you are to vnderstand (dearly beloved) that

the questyon betwene vs and them therein is
 not (as they would make the world beleue)
 whether Christ be of power in them that beleue
 effectually to cause them to dye to sinne & lyue to
 righteousness. For (as you haue before heard) I
 haue already determyned, that vntlesse it be a faith
 accompanied with that power, it is a deadie, and
 vayne sayth. And therefore wee as earnestlye
 charge them that beleue, to bring forth fruits woorthy
 of sayth, as they can doe for their lyues. But
 herein lyeth the questyon, whether sayth iustifie
 for the worke, or bringeth forth, or for Christs
 sake whom it apprehendeth: and so whether wee
 may trust to these good fruites, when wee haue
 brought them forth; as that thereby we may
 thinke, and beleue we are iustified before God, &
 commemorated to be saved. We say, wee may not
 account otherwyle of them then as of fruites and
 effectes of our full iustification, apprehended in
 Christ, seruing to the glory of God, *Mat. 23. 13.*
 and to testifie: both to our selues and others,
 that saluation is prepared for vs in Christ in
 heauen. *Iohn. 1. 12. 13. 14. 15. 16. 17.* And in no case
 dare we make them any cause, eyther of our iusti-
 fication or saluation. But the sayth Saint Bar-
 nard ser. 1. de annotatione Mariae, that thou
 canst not deserue eternall life by any workes,
 for as mens merites are not such that eternall life
 is due vnto them, as that God should doe many
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wrong if therefore he shoulde not giue it; for our good woorkes are Gods giftes, and so for them wee are indebted to him, and not hee to vs. They accompt of them as of a meritorious cause of their saluation, and as of the fozmall cause of their iustification, and therefore to that end they doe them, and trust in them. **W**heras we hold, that wee bee in the state of iustification onely, foz Chrysts sake apprehended by faith; and that therefore wee shal bee saued foz his sake onely, and not foz our woorkes at all. Let vs now therefore heare, what the Scripture sayth to the determination of this question. That saying of Chryst to his (Luke. 17. 10.) is directly contrary to their position, where hee sayth, when ye haue doone all those things that are commanded you, say wee are vnprofitable seruantes: wee haue doone that which was our duetie to do. Foz heereby not in way of currellie (as some of them haue sayde.) but in sadnesse we are taught, that if wee kept the whole lawe in euerie point, which neuer man did, but Chryst, that yet we are to account our selues so farre from hauing merited any thing thereby at Gods handes, that wee are to thinke, we haue but payd him that which we ought him: and therefore merited nothing at his handes, than an olde ill better may say he hath merited at his creditours handes, when he payeth him but his bare owne. **H**ow much more strongly

stronglye then doeth this place bynde vs from
 hauing that conceite of our woorkes, when
 wee haue doone them, that thereby we are
 iustified and merite heauen: Seeing that the ve-
 ry best woorkers of vs al, when wee haue doone
 what we canne, yet finde our selues scarce able,
 where wee owe God golde, to paye him trade,
 where wee owe him thousandes to pay him
 hundrethes, yea to aunswere him one of a thou-
 sande, *Iob. 9. 3.* in so much that the righte-
 ousnesse of the righteous is but as a steyned
 cloath, *Isa. 64. 6.* And therefore Paul, though
 hee wrote the Epistle to the Phillippians a
 litle before his death, when hee was full of
 sufferinges for **C H R I S T**, and of all kinde
 of good woorkes, yet he in the 3. Chapter ther-
 of protesteth, not onely in the preter tense, that
 hee counted all his pharisaicall righteousness
 before his conuersion, but all then in the pre-
 sent tense, but doing, that hee might winne
 Christ, and might be founde in him, not ha-
 uing his owne righteousness, which is of the
 Lawe, but that which is through the faith of
 Christ, euen the righteousness which is
 of **G O D** through fayth, verse. 8. 9. Where-
 fore hee boldly concludeth, *Titus. 3. 5.* thus,
 Not by the woorkes of righteousness (which
 no doubt, are woorkes doone in fayth; for
 otherwyle they were not to be called woorkes
 of

of righteousnesse, but rather woorkes of vn-
 righteousnesse) which wee haue doone, but ac-
 cording to his mercy he saued vs. Now to make
 it cleare, that by this righteousnesse of GOD,
 whereby Paule through faith in Christ woulde
 bee righteous before GOD, is ment not an
 inherent righteousnesse in mans owne selfe, Paul
 opposeth it to that righteousnesse in himselfe.
 And besides *Romanes*. 10. 1. 2. 3. they are seue-
 red, in that the one is called the righteous-
 nesse of God, the other mans owne righteous-
 nesse. But most cleare is that *Romans*. 1. 17.
 where hee affirmeth that that righteousnesse,
 which is called the righteousnesse of GOD,
 is reuealed by the Gospell from faith to faith.
 For it is written, The iust shall liue by fayth,
 Whereby it is most euident, that this inherent
 righteousnes, which they would haue to make the
 righteous by, is reuealed by the morall law. And
 therefore you shall finde, that Paul, *Rom*. 10. 5. 6,
 7. 8. 9. distinguisheth the righteousnes of the
 lawe, from the righteousnes that cometh by
 faith. And *Rom*. 3. 21. that hee in plaine termes
 thus determineth this matter, Now is the right-
 eousnes of God made manifest without the
 law, hauing witnesse of the Law, and the Pro-
 phetes, to witte the righteousnesse of God by
 the faith of Iesus Christ vnto all and vppon
 all that belecue, Which coulde not bee, if the
 rigb-

righteousness of God were the good woorkes that
 are in men, for we come to the knowledge of the
 by the Lawe. This is called the righteousness
 of God in an excellencye, because the righteous-
 nesse of Christ is the righteousness of one that is
 God, and is indeede a righteousness absolute be-
 fore God, for the which he cannot but account
 them righteous to whom it is imputed by fayth.
 In an inferiour sort the godlynesse in Gods chil-
 dren maye be called a righteousness of God, be-
 cause it is wrought in them by his spirite: but
 yet (as appeareth by these places) it is not that
 righteousness, whereby we may dare perswade
 our selues that wee are made righteous before
 hym; but onely a fruite proceeding from that,
 applyed first vnto vs, and then testifying thereof.
 Further howe could it be sayde truely, that life
 eternall is ~~the free gift of God~~ ^{the free gift} that is, the free gift
 of God, Ro. 6. 23. if it come at all by merite? To
 imagine that it may come of grace and also of
 woorkes, it is flat agaynst Paul Rom. 11. 6. where
 he sayth, If it be of grace, it is no more of woorkes,
 or else were grace no more grace: but if it be of
 woorkes it is no more grace, or else were woork no
 more woork. In which woordes he determi-
 neth, Salvation to come by merite of woorkes, and
 by grace, to bee so contrarie the one to the other,
 as if it come the one way, it cannot come at al by
 the other. It cannot bee sayde to the shewing off
 of

of this place with any reason, that here by woꝝkes
are meant woꝝkes onely done before faith, for he
speaketh generally heere of woꝝkes without di-
stinction. And therefore very well saide Au-
gust. *contra Pelag. & Celest. bb. 2. cap. 24.* Gods
grace shalbe grace noway vniuerselle it be free e-
uery way, and the drift of the Epistle to the Ga-
lath. is flatly and directly against such as would
be saued partly by grace through faith in Christ,
and partly by their woꝝkes following faith. For
they were neuer taught by the false Apostles, nei-
ther did they then holde, iustification by woꝝkes
done before faith, or by woꝝkes alone. And yet
Paul speaking to the purpose to confute them
saith, If righteousness come by the lawe, Christ
died in vaine, *Gal. 2. 21. & Chap. 5. 4.* ye are a-
bolished fro Christ, whosoever are iustified by
the lawe, ye are fallen from grace. Upon which
ground saide Augustine in his pꝛeface vpon the
31. Psalm. If thou wilt haue nothing to doe with
grace, boast thy merits: and Chrysostome 3. *ad*
Gal. saith thus, They saide, accursed is hee, that
leaneth onely to faith. Paul sheweth, that hee
that so doeth is blessed. And Ambrose also
vpon the same warrant 1. *Cor. 1.* affirmeth, that
it is appointed of GOD, that he that belee-
ueth in Christ shalbe saued without woꝝkes
onele by faith, freely receiuing remission of his
sinnes. And least they should cauilt, and say as
they

they are not ashamed to doe) that by woorkes of the lawe are vnderstoode onely woorkes done before saith, by the direction of the Lawe, without the infusion of the speciall grace of **GOD** through Christ, marke how notably to preuent that popish shift chap. 3. 15. 16. he saierh, Wee that are Iewes by nature and not sinners so of the Gentiles know, that a man is not iustified by the woorkes of the Lawe, but by the faith of Iesus Christ. Euen we (I say) haue beleeued in Iesus Christ, that we might be iustified by the faith of Christ, and not by the woorkes of the lawe, because that by the woorkes of the Lawe no fleshe shalbe iustified. In which words he excludeth from the office of iustifying not onely the woorkes of vbeleeuers, but also of them that beleue, saying, that he and such as he was, which beleued in Christ did so beleue, not that they might bee enabled thowoe their owne woorkes to iustifie vp themselves, but the plaine contradictione, that is, that they beleued in him, that they might still bee iustified by their faith in him, and not by their woorkes, which were woorkes done after their faith, though he calleth them the woorkes of the Lawe, because therein they were prescribed. Againe, where haue they any grounde for this point of diuinitie, that **CHRIST** merited that their woorkes or the woorkes of any shoulde bee meritorious?

ous? Doe they not see, that this were in effect to say, that **CHRIST** communicateth his owne glorious office of being a Saviour to those woorkes, and so remaineth not a full and a perfect Saviour in him-selfe and by him-selfe? Whereas we reade flatly to the contrary *Isai. 43. 11.* where hee sayth vnto vs thus, I, euen I am the Lorde, and beside me, there is no saviour. To conclude therefore this point, if the righteousness that **GOD** hath prouided for vs in **CHRIST**, were not the righteousness that should make vs righteous, why is it, that wee reade, that the faithfull shall say, *Isai. 45. 24.* In the Lorde haue I righteousness and strength: and that his name shall be our righteousness, *Ierem. 23. 6. & 33. 16.* And that the Messias shall bring with him an everlasting righteousness, *Dan. 9. 24.* Who seeth not, that it is, seeing God hath appointed, that we should be so iustified, as that the whole glorie may bee his, and none ours, (which cannot be, if it come by any woorkes at all, done by vs, *Rom. 3. 27. & 4. 4.*) to make vs conclude with Paul, that he is made of God vnto vs wisdom, righteousness, sanctification and redemption, that he that reioyceth, may reioice in him, *1. Cor. 1. 30. 31.*

If yet they wil say, that this cannot be, that we should be termed or accounted righteous by a
 righ-

righteousnesse that is not in our selues, but in Christ I aske them why they holde so? They must answere, because it is a principle in Philosophie. that the accident must bee in the subject whereof it hath denomination. To whom first I answere, that it is not in vaine that Saint Paul hath giuen vs this warning, be ware least there be any, that spoile you through vaine Philosophie. *Colos. 2. 8.* Secondly I say, that howsoeuer this be a sounde principle in Philosophie, yet it is false in diuinitie: which I prooue thus, Christ was one in whom there was no sin, *Ioh. 53. 8.* and yet we read that the Lorde laide vpon him the iniquities of vs all, *verse. 6.* In so much that he was wounded for our transgressions, and broken for our iniquities, and the chastisement of our peace was laide vpon him and with his stripes we are healed, *ver. 5.* Whereby I see that our vnrightheousnesse was imputed vnto him, though there were no vnrightheousnesse at all inherent in him. Where-upon it must needes followe, that as well may his righteousnesse bee imputed vnto vs, which beleeue, that of our selues are vnrightheous. Vea no doubt of it, that change hath GOD made with vs in him, to impute vnto him our vnrightheousnesse, that his righteousnesse might bee imputed vnto vs. For we reade, that hee was made sinne for vs which knewe no sinne, that

that we should be made the righteousness of
 G O D in him. 2. Cor. 5. 21. By Iohn there-
 fore hee willett the Laodiceans (e. Apoc. 3.) to
 come to him, to buy of him (but freely 1/ai. 55.
 1.) long white garmentes to couer their na-
 kednes, ver. 18. That is, to haue at his hands
 by faith perfect righteousness whereby they
 may be made righteous. And what perversi-
 nes is this to deny the imputation of Christs
 righteousness to the beleuer in him, and to
 holde that the righteousness of Saints may
 be imputed vnto him that buyeth a pardon,
 which they all holde? And how can it be other-
 wise but that his righteousness shoulde be the
 righteousness of all that beleue in him? For
 it being, as it is, an infinite and absolute righte-
 ousnesse, and they that beleue in him thereby
 being (as you haue heard) in him and one with
 him, how can it be I say any otherwise, but that
 those thinges that be in him, should so farre be
 communicated vnto them, as is meet and neces-
 sarie for them? Whereupon it cometh, that we
 reade Apoc. 3. 21. he saith, that he will grant to
 them that ouercome, to sitte with him in his
 throne, as he ouercomming sitteth with the fa-
 ther in his.

But to passe from this point to the last
 particular branch of their saith, wherein they
 plainly confesse that their saith breedeth not in

their assurance and confidence of their saluati-
 on, but such a hope onely as may be toynd with
 doubtfullnesse, whether it shalbe so in the ende
 or no. I will easily grant them, that as long as
 they build beside the onely foundation Christ,
 as they doe upon the satisfactions and merites
 of man, it cannot be otherwise. May I say fur-
 ther, that (so farre much as there is no covenant be-
 twixt God and man of any saluacion, but onely
 in Christ Iesus the promised seede, for all the
 promises runne in the singular number, In one
 which is Christ, *Gal. 3. 16.* and they are all yea
 & amen in him, *2. Cor. 1. 20.*) it is horrible pre-
 sumption (so farre off it is from being humilitie)
 for the once to hope, or to call in question, whe-
 ther they may or shalbe saued, seeking for any
 part thereof, for any thing that is not he. For
 it is to looke after some sort to bee saued after
 a meere fancy and deuise of man, full of rob-
 berie and blasphemy against Iesus Christ:
 which howe absurd it is let any man iudge. And
 as long as their owne consciences enforce them
 to confesse, that they haue no better faith than
 this, let them be assured, that though they weare
 their tongues to the stumpe, and their knees
 till there grow hoznes on them in praying to
 G O D for their saluacion, they shall neuer
 be heard. For it is written, *Iam. 1. 6. 7.* Let him
 aske in faith, & wauer not, for he that wauereth

is like the waue of the Sea tost and caried a-
waie : neither let that man thinke that he shall
receaue any thing of the Lord. And where-
as an assured confidence of saluation in Christ
is counted of them presumption, I say they
may be ashamed but once to thinke so. For vnto
the right beleener God hath first giuen his ge-
nerall promise, that such a one whatsoeuer hee
be shall not perish, but haue eternall life, *Iohn.*
3.16. And this woorde is in writing in the
place before named, and else where very of-
ten in GODS booke, and in the vse of the
Sacramentes it is particularly applyed to
euery one that so beleeueth *Roman.4. verse.*
11. And besides all this the spirite of GOD
inwardly in the heartes of all such teacheth
them to crye Abba, Father, *Romanes. 8.15.*
and testifieth to their spirits, that they are the
children of God, *ver.16.* and so sealeth them vp
to the day of redemption, *2. Corint. 1.22.* Up-
on which euidence to grounde an assured confi-
dence to enioye the thing promised, who may
not? Yea the Lord hauing giuen such euidence &
ground vnto vs, of assurance; who seeth not, that
this notwithstanding to doubt, whether the thing
promised shall bee giuen vs or no, is most horri-
ble sinne against the Lorde, calling his truth
into question, *1. Iohn. 5.10.* And therefore, what-
soeuer they say to the contrary, wee know it is

our duties, to peeke vnto the exhortation made to all them that beleue aright in Christ, *Heb. 10. 19. &c.* which is this, Seeing therefore (brethren,) that by the blood of Iesus we may be bolde to enter into the holy place by the new and liuing way, which hee hath prepared for vs through the vaile, that is, his flesh: and seeing we haue an hie Priest, that is ouer the house of God, let vs drawe neare in a true heart, in assurance of faith sprinkled in our hearts from an euill conscience, & washed in our bodies with pure water, and let vs keepe the profession of our hope without wauering, for he is faithfull that hath promised. Thus I hope you see prooffe sufficient to prooue, that the popish faith is not that faith, whereby men can grow into an vnion with Christ, and consequently not the faith whereby any can dy in the Lord. Howbeit because they shall not say, y^e I was b^eriuen to seeke for foraine proffes to prooue this, & haue no prooffe or argumēt to cōfirme it in this my presēt text: giue me leaue to vse one argument more to prooue it, and that deduced from the very circumstances of my text: which I thus frame, Whosoever dieth bearing the marke of the beast either in forehead or hād, dieth not in the Lorde, but in the Babylonish, that is, Antichristian religion: but whosoever dieth in this popish faith, dyeth bearing the mark of the beast in the forehead or hād: *ergo* so farre

The popish faith
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antichristianity.

far off is it, that such a one dyeth in Christ, that indeede and trueth hee dyeth in Antichrist. The first part of this argument they neither can nor will deny. For they reade verl. 9. 10. 11. that who so worshipping the beast and his image, and receiueth his marke either in his forehead or hand, the same shall drinke the wine of Gods wrath, and be euerlastingly tormented. **¶** Now what then (will they say) your assumption or second part of your argument is utterly false. Well, that then being prooued, the conclusion must bee yeilded vnto. This themselves grant, that by Babylon (the fall whereof heere denounced shall followe vpon the preaching of the Gospel, verl. 6. 7. 8.) is ment the flourishing kingdome of Antichrist, and they confesse, that by wearing the marke of the beast in foreheade or hande, is vnderstoode perseuering still a fauourer and liker of Antichristianity, notwithstanding the warning here giuen to the contrary. And if they woulde deny either of these, they coulde not for shame, the text in this booke and the circumstances thereof, are so pregnant to prooue them. If there fore I can prooue, that by Babylon here we haue to vnderstande Rome, By Babylon we are to vnderstande Rome.
and that Antichristianity and Popery be al one, then I am sure, that they must needs graunt my assumption. For the first of these I doe boldly affirme, that here by Babylon we must

must vnderstande Rome. By reasons are these, The phrase vled in this booke generally is figuratiue, and not literallie to bee taken, and therefore it is not likely, but by Babylon is ment some other Citie, which figuratiuely might bee so termed. And it is euident, that Iohn speaketh of such a Babylon, as flourished in his time, and should long after; and yet that should in the end haue a fall: and therefore not of Babylon in Chaldea, for that was fallen and decayed before. Neither is it straunge in the Scripture to finde one Citie and people called by the name of another, for the liklihood of manners betwixt the one, and the other. For *Isai. 1. 10*, we reade, that God speaketh thus to the Princes and people of Israel, that dwelt in Canaan; Heare the word of the Lord, O Princes of Sodom, hearken vnto the law of our God, O people of Gomorrah. By which reason most apply after the same figure of speech may Rome be called Babylon, for as old Babylon vexed y^e Church in y^e olde Testament with long captiuitie, so hath Rome done the Church of Christ in the newe; as that overcame the Iews and burned their Citie, so hath also this doone by Titus and Vespasian: as Babilou was the seat and fountaine, when it flourished, of Idolatrye and all abomination, so hath Rome beene both in the time of the beast and his image, that is, both in the time of

Paganisme under the heathen Emperours, and
 nowe in the time of Papisme under the Popes
 the Princes thereof. And it is no small rea-
 son to mouue vs by Babylon here to vnderstand
 Rome, that it is called Babylon the great Ci-
 ty, that hath made all nations drunke with the
 wine of the wrath of her fornication, that is,
 that hath infected all nations with a false faith
 and religion, whereby men in falling from
 their faithfulness in the true and onely husbande
 Christ, fall to put their trust and confidence in
 other thinges, that are not **C H R I S T**, and
 to commit fornication spiritually, with those
 thinges to the which the Lord is wroth with
 them. Which cannot bee sayde of Babylon in
 Chaldea, nor of any other Citie so called.
 For none of that name haue doone so since Iohns
 time: but most fitly as appeareth by viewe of the
 popish doctrine and faith, may be said of Rome,
 and the Princes thereof the Popes. So that thus
 you see by the way, that their glory is turned
 to their shame. For they bragge of their vniuer-
 salitie and generall consent, which yet see beare
 (their doctrine being as you haue hard) is a most
 plaine note of the Antichristian Babylon. But
 which is of all reasons the most forcible, where-
 as it cannot be denied, but by the purple, liken,
 and proud whore of Babylon is meant Antichrist,
 Apoc. 17. 4. that she is described sitting vppon

a Crimson coloured beast full of names of blasphemy, which had seven heades and ten Hornes ver. 3. which seven heades are by the Angell ver. 9. expounded to be seven mountaines, on which the woman sitteth. The names of the hills be these, Caprotinus, Palatinus, Aventinus, Celus, Esquilinus, Viminalis, Quirinalis. And the woman is sayde ver. 18. to be that great Citie, which raigeth over the kings of the earth. Then by which description it was impossible not to playnely to describe Rome, which then was the mistress and chiefe of other Cities, and a City compassing within the limits that of these hills, as euery boye hath learned in the lesson booke of Virgils Georgicks, and as it is not doubly knowne otherwise. If therefore they will not haue Rome to be the very seat of Antichrist, let them haue vs out another City, to which this description agreeth. Again why should the standing and flourishing Empire of Rome, and the continuance of the seat of the Emperors there, bee that which kited and should let the setting of Antichrist in his seat, vntill he were taken out of the waie, 1. Thess. 2. 7. But to shewe that the very seat of the Empire should be his seat, and that the place must be left empty for him by the departure of the Emperours from thence before he could come into his chappell of pestilence. The

papists

papists themselves confesse that this is Pauls meaning there. And therefore Sanders in his booke of the visible Monarchie in his fourth demonstration for the defence of the Pope, confesseth that Hierom in his eleuenth question to Algasia, Tertullian in his Apologie against the Gentiles, that Chrysostome vpon the place it selfe, and August. in his 20. booke de Ciuitate Dei cap. 19. (vnto whom he might ad Ambrose, Irenaeus, Lactantius, with diuerse others also) doe vnderstande Paul thereby to meane the Roman Empire. Which when inderde it decayed in the West, and tooke his seate in the East at Constantinople, the Popes founde to be so taken out of their way, that (as experience and all scriptures confirme) quickly after they grew to be so Emperourlike in the West, that in their kingdom, the wound that the former beast had taken by thus remoouing his seat from Rome, seemed to be healed, they bare so liuely the image of the former beast. As for the Empire that is now left in the West, it is (as it is well known) a thing in name but not inderde, & they haue so handled the matter, that it is as good as quite taken out of their way, they may do for all it, what it pleaseth them: and the other part of the Empire is swallowed vp of the Turke. Lastly you are to vnderstande, that I am not the first, that by Babylon here vnderstand Rome. For euē then when these

vill-

uisions of Iohn were far harder to be understood than now, in that now experience hath opened many of them, which it had not then, the ancient fathers sawe that by Babylon heere was ment Rome. As for example, Tertullian contra Iudas, and Hierom in diuerse places, as in his 11. question to Algasia, in his preface of Didimus booke of the holy Ghost, and in his 2. booke against Iouinian. Yea our Rhemistes, in their notes vpon the last of the first of Peter earnestly contend to prooue, that there by Babylon is meant Rome, and vpon the 17. of Iohn they dare not flatly deny, but that there, by Babylon the seat of the strupet, may be vnderstood

That the
popish
saich is an
Antichristian.

Rome. Wherefore these reasons considered I conclude, that by Babylon heere is ment Rome. Yea but yet you shal not finde it so easie a matter to proue the popish saich to be Antichristian, they will say. We s verily: for euen that, which I haue already layd in the description and confutation of their saich, proueth it to be Antichristian. For if Antichrist be he that is an aduersary to Christ, y if he be an aduersary to Christ, y robberth him of that honour and glozy, that is due vnto him, then it cannot be but that the popish saich is Antichristian. But S. Iohn, say they, in his first Epistle ca. 4. 3. hath plainly told vs, that that spirit that cōfesseth not that Iesus christ is cōe in the flesh, that is the spirit of Antichrist. Whereby they

they would gather, that they cannot be Antichristian, because they confesse, that Christ is come in the flesh. I answered them with Aug. wordes upon S. Iohns epistle tract. 3. Non attendamus ad linguam, sed ad facta, &c. Let vs not consider what they say, but what they doe. For if they all should be asked with one mouth, they would confesse the Lord Iesus to be Christ. But let their tongue stay a while, and aske their life: for howsoever in wordes they confesse, that Iesus Christ is come in y^e flesh, yet indeed and truth they deny it. For he that denyeth the fruit & cause of his coming (which was as I haue proued to be a full, whole, & sole sauour in himselfe and by himselfe) they deny his coming indeede and truth, whatsoever they say in wordes. And this is euident in the, in y^e they trust not to his satisfactions & merits, wout adding there to their owne in the cause of their saluation. The Iews & Turks say they knowe God, and beleue in him: but we christians say, and wee say truely, that they neither know him nor beleue in him at all but onely in an Idoll of their owne framing, because they knowe him not in the face of his sonne Iesus Christ. Arius in plaine wordes denied not Christ to be God, yet because he denyed that he was equall to his father, he denyed his godhead indeede. And so though the papistes in wordes confesse Christ to be come in y^e flesh, yet because indeede
and

O truth they will not let him be priest alone, to
 offer propitiatory sacrifice: king alone, to go-
 uerne by his owne orders: prophet alone, to in-
 struct by his owne word: but (as it is most e-
 uident) ioyned vnto him a succession of priestes to
 iterate his sacrifice, which he offered once for
 all, *Heb. 9. 25. 26.* alter his lawes and orders, ad-
 and detract at their pleasure too and from his re-
 uealed and written word, as the face and prac-
 tise of their Church teacheth, indeede and truth
 they deny that he is come in the flesh. And it ap-
 peareth by the prophetes that wee haue in the
 scripture of Antichrist, that hee shall not bee so
 blunt a foole: as flatly and in playne termes to
 denye so manifest an article of foyth, as this is,
 but hee and his shall come and set abroach their
 false doctrine through hypocrisie. *1 Tim. 4. 2.* In
 so much that antichristianisme *2 Thess. 2. 7.* is
 called a mystery of iniquitie, that is an iniquity
 that not all at once and openly shall shew it selfe,
 but that shall come in by soft and stealing pases
 so shadowed and hid vnder a shew of godlinesse,
 that it should not easily be espyed. And therefore
 Christ *Mat. 13. 25. 26.* compareth this bad seed
 to tares, which the good seedmans foe, sowed
 amongst the good wheat, while men slept, &
 then slielye went his way: which was not
 espyed by any of the good seedmans household
 may not vntill the blade was sprung vp. And
 there.

therefore Saunders is but a foole from hence to
drawe a demonstration that the Pope is not
Antichrist, because in wordes hee confesseth
Christ. How could he be ignorant, that it is no-
ted. *Apoc. 17. 4.* that the Babylonish harlotte is
described to hold out vnto others her abomina-
tions and filthy fornications in a golden cuppe:
that is, that it should be y^e property of Antichrist
(the more to allure men to receiue his religion)
to colour it with as glorious shewes of Catho-
like and Christian religion, as he could deuise.
By which note, by the way wee may see, how
baine that their great reason is, whereof our
late Iesuites, and Rhemistes bragge so much,
namely, that therefore Popery cannot be Anti-
christianity, because it cannot be shewed (as they
say) in what Emperours time it beganne, & that
it was then espied and resisted as soone as it be-
ganne. For howsoeuer it be the nature of some
other heresies to beginne at once and to shewe
themselves bluntly, as bad as they be, at the first,
yet we see it is not so with Antichristianity, the
most perillous apostasie, and hoth-potch of all
heresies. And therefore it is no more prooffe
that popery is not Antichristianity, if it could not
be told when it first came in, and who then by and
by with-stood it, than it had beene, that the
tares were no tares (whē evidently by cōparing
of them with the wheat they shewed themselves

to be so) because that they that then espied them could not tel when they were sown, and that any resisted the sower thereof, when hee went about to doe it. As then it was sufficient to conclude them to be tares, because they, compared with the fruite then of the wheate, that was sown, were found so far to differ from it, as they did: so it is a sufficient argument to vs to proue the popish faith to bee Antichristian, in that we haue founde it, as we haue, to differ from Christian doctrine. But to the further prooffe thereof (because they bragge they haue faith, & that a true Christian faith, because they with their mouth confesse Iesus Christ to be the son of the liuing God) they must be put in remembrance, that the Diuels doe as much as that commeth to, *Mark* 1. 24. and *Luk*. 4. 34. & how that Iudas kist him with his mouth and said, Haile maister, when he had but a traiterous heart. *Matth*. 26. 49. and *Marke*. 14. 45. Nay I say yet more, that the Diuelles faith is farre better than theirs. For (no doubt of it) they knowe and are fully perswaded (though they grieue at it) that the merites of Christes owne satisfaction perfozmed in his owne person by himselfe are so infinitely auailable in the sight of his heauenly father, that they neede not the addition of any other satisfaction or merite to saue the beleeuer, and this they will not be brought to confesse.

confesse. Whereupon it must needes followe, that they imagine to themselves such a cruell and mercilesse God the father, and will not grow to be at one with them for the infinite merites of his owne deare sonne, without the addition thereunto of their owne: and such a God the son they haue framed vnto themselves, as that either could not, or would not fully in himselfe and by himselfe prepare whatsoever was necessary for mans saluation. The very consequent whereof is this, that indeede they neither know God nor beleue in him, but worshippe an Idole of their owne heades. For it is most true that S. Cyprian hath saide in his booke *de duplici Martyrio*, of double Martyrdome, *Non credit in Deum, qui in eo solo non collocat totius sue salutis fiduciam*: he beleeueth not at all in God, which repositeth not in him alone the confidence of his whole saluation.

Yet to proceede one stepe further with them, not onely their faith is Antichristian (as it appeareth by their former reasons) but their Church and kingdome is so also: in so much that popery is Antichristianity it selfe. Which to be so, who-soeuer with a single eie wil but consider the propheties and descriptions of Antichrist and his kingdome, 2. *Thess.* 2. 1. *Timoth.* 4. and through this booke of the reuelation, and compare them with the kingdome of popery, shall see most euidently.

That
Popery
&
Antichri-
stianity.

dently. For if time and opportunity now would
 permitt me, I would not doubt to make it
 most clearly appeare to euery one heere present
 that there was neuer cote made fitter for mans
 body, or gloue for his hand than these descrip-
 tions be for popery. For a litle cast whereof,
 consider either the originall, the manner of pro-
 ceeding and growing to his perfection, the
 flourishing estate, the qualities or consumption
 of Antichrist set downe in these places, and you
 shall finde them all notably to fitte the papacie.
 His originall is said to be from the earth, *Ren.*
13. 11. And *2. Thess. 2.* we read that the miste-
 ry of his iniquity was woorking in Pauls time.
 In that no doubt (as it appeareth by the occasi-
 on that Paul had to write as he did, to the Gala-
 thians) there were euen the false Apostles; that
 taught men to seeke their saluation, partly by
 their own merites, and not onely by faith in
 Christ: And whence is popery sprung; but euen
 from the earth, that is from earthly and not hea-
 uenly groundes, from the wit and will of foolish
 man and vncertaine traditions of earthly men:
 And who seeth not that the false Apostles do-
 ctrine in Galatia is the very ground of all pope-
 ry? His maner of proceeding (as you haue heard)
 is by hypocrisie, & (as you may further obserue)
 by false miracles, *2. Thess. 2. 9.* and when these
 will not serue, by extreme persecution without
 all

all more against the faithfull witnesses of the
truth; **2. 17. 6.** All which have bin the steps,
whereby popery hath proceeded and grown to
his perfection, as experience most evidently hath
taught. And which could not fully be borne, is
yet himselfe in deed in his right colours (as you
haue heard) until the Roman Empire was remo-
ued out of his way; but then he should. **2. 17. 11.**
And as we see fully verified in the papacy, & of
which the fear of the Empire was removed from
Rome, to Constantinople, & the Empire in the
1453. decaied; & popes challenged now to challenge
their blasphemous & anathematized. But now
if after in the motherer Phocas has time they
rooke the upon the. And which is nothing else is
described to be such, that all nations shall be made
drunke with the wine of the wrath of her forni-
cation, & kings shall commit fornication with her,
2. 17. 2. that is, there shall be a wonderful nature-
fall consist in embracing Antichrist's religion; and
it is set forth to be wonderful, pompous, in high
cent; & magnificent, for the wealth and vanity of
the world, **2. 17. 4.** which be two of the things that
pope he braggeth of; & triumpheth for against the
true church of christ. As for his qualities we read,
2. 17. 2. 1. 2. that he shall teach that there is yet
great holinesse in abstaining from marriage and
meats: & that therefore he shall forbid marriage
& command abstinence from meats, and that he

shall speake words full of blasphemie, as wee
 read, *Apos. 17. 3.* And that he shalbe an aduersa-
 rie, that exalteth himselfe against all that is cal-
 led God, or that is worshipped, sitting as God
 in the temple of God, shewing himselfe that he
 is God, *2. Thess. 2. 4.* Of which qualitties the two
 first are notoriously seen in popery, in forbidding
 the mariage of ministers, and in the commanding,
 as a holy and meritorious thing, abstinence from
 flesh. And as for the rest, who can consider, howe
 the popes haue brought kinges and princes vn-
 der to do them most base seruice, and what other-
 wise they haue taken vpon them & do stil to make
 lawes besides and often contrary to the woorde
 written, to binde consciences yet vnder paine of
 damnation to obey; how they cal theselues heads
 of the vniuersall Church, which is Christs spe-
 ciall, and peculiar title, *Colos. 1. Ephes. 1.* howe
 they take vpon them to forgiue sinnes, and to con-
 ferre vpon beggarly creatures by the halowing
 of them, power to put away sinnes, but he must be
 enforced to cōfesse, that al the other qualitties are
 scene and found notoriously in the rase of Popes
 for a long time: Lastly as it is prophecied that
 by the spirit of Gods mouth *2. Thess. 2. 8.* Anti-
 christ shall consume, and after the sound of the
 Gospell againe, that Babylon shall fall, *Apos.*
14. 8. So (the Lordes name be praised for it) we
 haue scene by experience papacie fallen into a
 great

great consumption, and the popes credit and authority very well fallen also in the consciences of men by the preaching of the Gospell againe in these latter daies. And to our comfort we may learne out of the 2. to the *Thes.* 2. 8. that his oppression is so deadly, that he shal neuer recouer it vntill he be quite abolished by the brightnes of Christs coming. If he therfore win a licks in one place, both he and his may learne by this to make their account, that they shal loose more in another. In steade therfore of hoping againe for their golden day, let them learne for the fall of Babylon, which is irremorable, and take vpp weeping and wailing, and to cry alas, alas, for the great citie, as it is prophesied that Antichristes friendes shal doe at his fall. *Apoc.* 18. 19. Thus you see, or at the least may see, both that Babylon is Rome, and also that Antichristianity is Popery. Wherefore the second part of my argument is proued, which was this. But who so dyeth in the popishe faith, dieth bearing the marke of the beast both in forehead and hand: and therefore now againe I may conclude, therfore so far off is it, that he that dieth a papist, dieth a christian, or in Christ, that most certainly he dieth a timme of Antichrist: and that consequently all Papistes, dying Papistes in this peeuish and Antichristian faith before described & confuted, are shut out from this number.

that my text speaketh of. And thus also in this
 short comparison of the propheticall concerning
 the kingdom of Christ. If you for once againe
 their glory turned to christ himselfe. For (you know)
 they badge that their Church must be the true
 church, because they sa alle age and quier, vniuersal
 unity & vniuersality, whereas all these (as you
 haue heard) are incident to antichristianity. For
 antiquity, it was beginning in P. 1000. (was for)
 vniuersality and vniuersal unity. That he drinks
 the cup of life for the last you haue heard, how gile-
 arding, visible, & manifest the whore of Babylon
 shall be. Let them not therefore be deluded, or
 deceived by any such false marks to cause us to
 leave the poore, hie, & persecuted flock of Christ,
 to follow our selues into their garish synagoge.
 What it has you haue heard, what faith will not
 force our turles to bring us into Christ, that some
 may, when it pleaseth the Lord. He in him, such
 what by you may also see. (I doubt not, but you
 do) what manner of faith it must be that will serue.
 Howbeit for your more full satisfying concerning
 this point, vnderstand, that that faith the Lord
 by the ministry of his word and Sacraments
 through the inward working of his spirit neuer
 yet sought in any, no neuer will, wiles that first
 by his law he wergone, that wiles bringe not onely
 to see and know his sinnes, and the punishments
 therefore due vnto him, but also to a true sorowe

What
 faith it is
 that will
 vnite vs in
 deede to
 Christ.

for the same; and an infectious teaching thereof, and
 consequently to an earnest hunger and thirst to be
 delivered therefrom. *Ps. 119.* I have not been
 comforted by the law; to witte by any by the one,
 that need not first chuse one vnder by the other; by
 to be delivered by the one, while the other be first
 not made: even like in the soules for the griefe of
 sinne. And therefore it is written *Ps. 119.* he was sent
 to bind vp the broken heartes, to appoint vnto
 them that mourne in Sion; & to give vnto the
 beauties for ashes, the oyle of ioy for mourning,
 the garment of gladnes for the spirit of hea-
 uen. *Isa. 61. 1. 3.* And such (saith Dauid *Ps. 34. 18.*)
 as are of a contrite and a broken heart are accept-
 able vnto him; and he will not despise them:
 and to him, euen to him that is poore and of a
 contrite spirit, he saith, he will looke. *Isa. 66. 2.*
 And therefore *Isa. 55. 1.* and *John. 7. 37.* he wil-
 leth only the thirsty: vnto him, and *John. 1. 9. 8.*
 the weary, and heauy loaden, promising com-
 fort to such: All this happyness of our God is see-
 me in the blessed virgin; how well vnderstande, & ther-
 fore she singeth *Luke. 1. 48.* He hath filled the
 hungry with good things; & he hath sent
 away. They therefore by sayth would find
 Christ, & so be raised up, must first go to school to
 the law, to learn thereby effectually the former les-
 sons; for the law is our schoolmaster to bring vs

to Christ, & that so they finding out the
 depth and grievousness of their spirituall sickness
 may seek a fit & sufficient playster & salve to heal &
 cure it. Thus to estate w^{ch} the lord hath brought
 his, knowing that light after darknes, helth after
 sickness, felicity after tast of misery wil be & more
 welcome & more thankfully receiued; the effectually
 be canseth the. so to profite by the doctrine of the
 gospel, that first they by they attain to a sound and
 right knowledge of Iesus Christ, what he is in
 person, & what he is in office. In person, that he is
 the a person in Trinitie, very God, and very man
 also; and yet that he is but one person consisting of
 these 2 natures. In office, king, priest, & prophet,
 the only messias & means to be saued by. Which
 saluatiō they by also they learne, he hath dearly &
 fully merited in & by his owne abasement, in that
 he in s^{an} mā, liued, died, was buried and descended
 into hel: & thereby likewise they learn, that by his
 aduācēment, that is, by his resurrection, ascension,
 and sitting on y^e right hād of his father, he is now
 able to bestow and apply the same saluation by
 himself so merited to al that be his. Whereupon
 they take occasiō to boldly to beleue, that for his
 only sake they shal not only be quit of al their sin
 & the punishment due for the same, but that also
 God will vouchsafe to accept of the righteous, and
 to bestow merit for the kingdom of heauen for his
 righteousness imputed into the. So that saich see
 keth

keth for the whol matter and cause to be saued by
 in Christ Iesus alone, & in him alone it lieth, &
 apperhently sufficient matter why the owner of
 it shold be iustified and saued. The ground of this
 faith in the colutation of the popish faith you haue
 heard already: wherunto ad yet these 2 manifest
 places, wherof the first is in the 10. of Job. 1. & 7.
 where Christ flatly teacheth, that he is the only
 dore into Gods sheepfold, & that so earnestly,
 that he pronouiceth the all theeues & robbers,
 that seek to get in any other way. The other is
 in the 4. of the Act. 10. 12. where we read, that Pe-
 ter boldly before the high Priests and their com-
 pany in a solempne assembly sayeth, Be it known
 vnto you all, & to all the people of Israell, that
 there is saluatio in no other, but in Iesus of Na-
 zareth: For amōg mē there is giue no other nae
 vnder heaue wherby we must be saued. The 2
 places (if there wer no more to be found through-
 out the whole scripture) were sufficient to put vs
 out of all doubt, that there is no part of saluation
 to be looked for, but only in, through, and for Je-
 sus Christ. And therefore the greater is the iudg-
 ment of God vpon the Church of Rome, which
 notwithstanding these places will yet seeke for
 some part of the cause of their saluation by their
 owne satisfactions and merites. But wee, to
 whom the Lord hath giuen grace to see the glo-
 rious riches, which hee hath prepared for vs in
 this

this his son, hereby may be assured, in seeing there
lacketh in Christ, neither a blensse, nor willing-
nes to be such a one, that without all mauering wee
may be bold to beleue that God is both able and
willing freely & fully, saye, a wholly to iustifie vs
here, and to glorifie vs all where, for this his sons
lake alone. Which perswasion grounded vpon this
and other such groundes in the Scripture before
touchen, is that which I boldly affirme vnto you,
to be the faith that in deede maketh vs to be in the
Lord, & so ready to dye in the Lord. I exhorte you
therfore as many as be desirous to dye in y^e Lord,
to seeke in time by this sayoth to liue in the Lord.
Remember that it is the Lordes gift, & that by
the ordinary means of the word preached, Gal.
5. Ro. 10. 14. 1 Cor. 1. 21. And therefore if you would
haue it, and hauing it once receyue and keepe it,
you must diligently seeke it at the Lords hands,
by the vse of this means, and that while the Lord
doth offer the means vnto you, least (as he threat-
neth, Pro. 1. 24. 26.) Because he called & ye re-
fused, he will laugh at your destruction, & mock
when your feare commeth. Do not defer off the
seeking for it, and the strengthening of it vntill old
age come. If you will be in it, you must learne to
liue in it first, and there is no reason why you should
loose the strength of your dayes in haughty igno-
rance, misbeliefe, and insensit, in choise of
sinners in the end, when these things are in ar-

of you, to think, that it is enough to serue God wth
your old, dry, & rotten bones, God neuer liked to
be serued wth the lame, blinde and maimed of the
flock, but the strong, lusty, & vnblemished hee
alwaies called for, *Mal.* 1. 8. & 13. And therefore
let euery one in his youth & time of his strength
rememb^r his creatour, & turn vnto him, *Ec.* 12. 1.

Of this sayth, and early and timely seeking for
it, this noble person, whose funeral and burrall
we are now about, hath bin a noble example vnto
vs. For we know, that not only in his later daies
in her Maiesties time that now is, when to be of
this sayth, was and hath bin safe and commenda-
ble vnto him, but also before, when to shewe him-
selfe of this sayth was dangerous to his living
and honour, he hath shewed himselfe in his life a
zealous and constant professor and confessor of
this faith, v^{se}ing al good means both priuately and
publickely to nourish it by the diligent v^{se} of the
means aforesayd. I my selfe haue bin both an eye
witness, and an eare witness, that both in res-
pect of his sins, he had infallible tokens of a very
broken and contrite hart, and thought as basely
of himselfe in respect of himselfe as a true peni-
tent man should: and that yet casting his eyes v^{pon}
Gods mercyes towards such in Christ, none
could be more comforted and rayled up againe.
Notwithstanding he was as free from the com-
mon corruptions of the world as free from the

A brieft
report &
testimony
of the
Earle of
Bedfords
life and
death.

his place are greatly assaulted and prouoked to fall) and as full of loue and charity and all the fruites thereof as lightly amongst men any can be found: yet this I canne testifie of him, and (I thinke) so canne all that knew him and were acquainted with him, that he was neuer the more puffed vpp with any concept of his own righteousness: yea though his course of life and dealing with all men were such, that he had got this title commonly in the mouthes of al, The good Earle of Bedforde, yet still his cry was, that only in Iesus Christ and his merites was all his hope and trust concerning his saluation. And truly as he liued in this faith in this sort, so, to the glory of his God, al our good example, and his own euerlasting comforte, hee dyed constantly in the same. And therefore (as they that were most about him can testifie) a litle before his death in this his last sicknesse, out of the abundance of his heart, and sayth that was lodged therein, hee vttered these words with great comfort, Satan is cheyned, Satan is cheyned: The seede of the woman hath broken the serpentes head, The seede of the woman hath broken the serpentes head. Euen for mee, Euen for mee. And a litle before his death he ioynd in prayer with a godly Minister, (whom hee kept in his house for the watering of himself and his family, from time to time, with the water of life) vnto the Lord with earnest-

nessly, and made in his hearing (after some good
 comfort giuen him by him) a notable, sweete and
 Christian confession of his faith in God the fa-
 ther, God the son, and God the holy Ghost: shew-
 ing how fully he hoped to be saued in and for Je-
 sus Christs sake alone, concluding in the end thus,
 Thus I belecue with my heart to iustification,
 & confesse with my mouth to saluation: and so
 quietly within a very litle space after gaue vpp
 the Ghost. I dare therefore be bolde to place him
 within the number of them that here in my text
 the Lorde speaketh of. For he was no timeseruer
 or dissembler, none that either in forehead or hād
 bare the marke of the beast, but that hated the
 least ragge, relicke, and clout of the Romish har-
 lote euery day more and more vnto his death. O
 you Nobles and others, of what calling soeuer,
 learne and seeke to bee like to him liuing, that
 ye may bee like to him dying. Assure your selues
 that hee loued Gods sincere trueth vnfeigned-
 ly, that hee made not his religion a stepping
 stone to cline vp to promotion by, nor his iudg-
 e to serue his turne to cōpasse his worldly fetters
 and deuities by. No, no, hee was no vaine and
 prophane politike, that fauoured and countenan-
 ced religion for his own turne: his vnfeigned love
 appeared towards it, in that euen the feete, yea
 the very feet of them that were messengers there-
 of vnto him, were alwayes beautifull in his sight.

in so much he took a pleasure to reason & conferre
with them most familiarly & curiously, taking
it as a great honour unto himselfe to percomie the
in their good causes at all times, and so further to
his utmost cheerefull lyes. Truly when I con-
sider of the one how faithful counsellor her
majesty hath lost of him, & of how trusty support
the common weale is, by this his departure fro vs,
bereaved and of how dear and deere a father this
our Church is thereby also bereaved: and when I
have done, enter into a consideration on the other
side, of the blessed and happy change that hee hath
made, which followeth here in my text: I cannot
tell whether we have greater cause to mourne in
respect of this threefold losse to vs, thā to reioyce
in respect of the blessed & happy state hereby be-
fallen to him. Sure I am we may now wel con-
ceive, y in this threefolpe respect there is great
cause why we should mourne: but I feare we shal
every day more and more perceive this threefold
misse and losse of him, and therefore our mourning
is rather likely to bee increased than otherwise.
Howbeit to moderate it, let vs proceed in y text,
that we may see thereby again, what cause there
is even of love towards him to make vs in his re-
spect to be ioyful again. In the handling whereof
I will be the briefer, because I have bene the lon-
ger in this. Therefore leaving him most certain-
ly enrolled even by Gods owne hands within the
number

number of whole, that he undoubtedly breathes in the
 Lord, let us see what is here said concerning the
 state of such, and therefore consequently of himself.
 It followeth. Blessed are they immediately
 therefore. Yea saith the spirit; they rest from
 their labours; and their works accompany them.
 Other in his state is set before by himself
 voice, which it is, and when they enter upon it, and
 then the same is iterated a little what explained by
 the approbation & assent of the holy Ghost, in that
 forthwith they rest from their labours; and their
 works accompany them. Their state is blessed. As
 for their entrance & continuance in that state, it is ex-
 pressed in this word *and*; which the etymology
 of the word; the use of the word in itself. Of the
 authorities; and the very circumstance of the con-
 sidered, cause me to translate thus; Immediately
 and therefore. Which to be the sentence it hath
 in this place, understanding the place of marasmus,
 the sickness of the members in the notes upon this
 place willingly confesse. And they understanding
 the place also generally of all diseased in want of
 grace, confesse it may be also (though the phrase
 doth not properly so signify in this place, which
 they interpret) be so taken here, understanding
 it only of the self so diseased as of the affliction,
 unless that impediment be in themselves. The why it
 is evident, that not the property of the word, but
 a desire to maintaine still their limbs, parts, for
 whole.

The second
 part of
 the gene-
 ral division
 wherein
 first is set
 down the
 method &
 true sense
 of that
 part of
 the text
 with
 proofes
 thereof,
 as follow-
 eth.

those that departed in faith before Christs ascension, and their purgatory for some that depart so since, maketh the unwilling to perle, that the natural sense of the word here is as I haue reposed it. But who so considereth, that the scope of y^e place is to comfort the godly and sincere seruants of god, against the manifold assaults & afflictions procured them in this life by Antichrist, euē with this, that if these notwithstanding they perseuere vnto the end, they shal presently, & so forth for euer be blessed, shal thereby perceiue, that it must needs here haue that sense. For to take it any otherwise would minister vnto them a colde comfort: as for example, say vnto them but in their sense (which they would faine utter for the sense, if they durst for shame) be of good cheare, be constant vnto the end, and then perhaps presently thou shalt go to blisse, and perhaps to purgatory, there so feeble paines that exceede all the paines of this life at the least, vntil thou hast satisfied vp for thy sinnes partly by thine owne bearing of those paines, and partly by such other reliefe, as good men shall promise for thee when thou art gone, and then thou shalt go to blisse, and the comfort that is ministered is as colde as lead. Answereth this the circumstance of the text? May tendeth it not rather to the plain contrary, that is, to their discomfort? Well, it seemeth they will not strue with vs for this sense of the word, so we would be content to vnder-

vnderstand it of al that die in grace since Chyristis
 ascension only, and but of so many of those also, as
 befoze their death haue fully satisfied for their
 synnes; but we may not grāt them either of these
 limitations: not the first, because they that dyed
 in faith in Chyrist to come, as well as those that dy
 since in faith in Chyrist come, found their faith a-
 uailable to their saluation. For Chyrist hath bin
 the selfesame slain lamb for euer in the sight of
 his heavenly father, *Reuel. 13. 8.* and is one and
 the selfe same yesterday, to day, and for euer,
Heb. 13. 8. And he himselfe, to the plain confutatio
 of this grosse opinion, that y^e faithfull that died be-
 fore his ascension went not to ioy & blisse, placeth
 Abraham & Lazarus with him in ioy & blisse be-
 fore his death, *Luk. 16. 24.* &c. and promisethe the
 chiefe that day, when he died, that he should be
 with him in paradise, *Luk. 23. 43.* And as for the
 later the painnes of the addicion hath bin laid opē
 already, in that we haue learned, that there is no
 other satisfaction for the sins of the faithfull, but
 that which Chyrist made in his owne person once
 for al; yet they are so loth that this place should
 be vnderstood generally of all that depart in a
 right faith in Chyrist, when, where, and howsoe-
 uer that (mistrusting belike that *αὐτῶν*) would not
 serue their turns) in the next clause *Ναὶ* they tra-
 nslate *Ναὶ* where as they know it is an aduerbe
 of affirming, and not of time, and signifieth, *Yea,*
 Also,

Also, & neuer now. Why doe they not translate
the same word *Mai. 5. & Iam. 5.* So also? Which if
they did, the we should read there, for let your yea
be yea, let your no be now: & for let your speech
be yea, yea, let your speech be now now. But they
found y^e their vulgar translation readye is: *Iam.*
that is, now. Yea, but they were not ignorant, that
cruely the word *Now* could not be so translated:
but that they cared not for, as long as this to tra-
nlate it (though against all reason) seemed to sound
better to countenance their *Limbo Patrum*, for so
they gather of it. Now saith the spirit sa. (that is
since Christs ascension) that it is thus with them
that die in the Lord, as though it had not beene so
before. And it would be noted, that y^e Greek word
that is translated labors, doth not signify any ac-
tion or operatio whatsoever, but such labor as is
wearisome & tedious to the doer or sufferer. For
we must not thinke that the soules of the righte-
ous separated from their bodies live in idlenesse,
without exercising themselves in any kind of acti-
on. For (no doubt of it) they are occupied in the
contemplation of God, wherein their felicity consisteth
and in prayling him with ioyfulness. But we are
therby to understand, that such is the case of them
that die in the Lord, that cheice both immediately
for euer, all wo, griefe, & paine whatsoever ceaseth
in the both in body & soule, w^{ch} is one part of the be-
blessednes & happines here spoke of. But because
blessed:

blesſednes lieth not onely in a not feeling of wo & paine, but eſpecially in fruition of ſome preſent & permanent ioy & comfort, therfore (the better to explaine vnto vs, what bleſſednes it is, that they that die in the Lord thenceforth for euer haue attained vnto immediately vpon the diſſolution of their ſoule and body) it is farther added; that the workes of ſuch accompany them: that is, that preſently all the good workes of ſuch, euē vnto the giuing of a cup of cold water to one of gods little ones in the name of a diſciple ſhalbe rewarded in heauen with vnſpeakeable ioy and felicitie; *Mat. 10. 42.* I read it rather, And their workes accompany them, becauſe ſo traſlated the ſorce of the greeke is the better expreſſed. For ἀκολουθεῖν doth not ſignify to follow a far off, but to follow hard at the heeles, & therfore ἀκολουθεῖν is a hand maid: & beſides μετ' αὐτοῦ is more properly read; with the, thā after them. Alſo thus reading it according to the ſenſe of y^e greek, the circumſtāce of y^e place is better answered, which was to animate thoſe that liued in the Lord alſo to die in the lord; wth hope of preſent bliſſe vpon their death. Altheras, if it were read. And their workes follow them, a cauiller to their diſcomfort might ſay, that may be ſo, though it be not before y^e end of a thouſand yeres after their death, & ſo in the meane time they may ſry in purgatory. And thus it is confirmed likewiſe, y^e αὐτῶν, muſt here import immediatly theſe

forth. For if the reward of their workes followe them, so, that it is present at their heeles, then there is no mean space betwixt. And yet I would not haue it hereupon inferred, that my meaning is, that soules departed in faith haue straight their consummation and full crowne of glory, that is prepared for them. For I know that that shall not be before the generall resurrection, and y^e the setting of the crown vpon their heads is deferred vnto Christs 2. coming. And therefore Iohn in a vision (Apo. 6. 10. heareth the blessed soules in heauen cry aloud for that day, though so, y^e they are contented wth griefe (for to obey the Lord is all their ioy) to tary the Lords leasure, & to abide his pleasure. But hereby I would haue it gathered (for so it may wel) that straight their blisse is such, & shalbe therefore, y^e neither body nor soule shal euer feele the least grief or pain again, & that presently the soule is in possession & fruition of so excellent an estate in heauen, in respect wherof it may worthily thinke it selfe right blessed and happy, and so fully rewarded for all the workes done by it in the body, that it shal not haue cause to complaine that any one worke is forgotten & not rewarded. Euen this therefore hath the Lord from heauē in & by this word (blessed) expressed, which is a word of greatest importāce, that he could vse. For in blessednes and happinesse both Philosophers and diuines hold, that mans chiefe felicity con-

consisteth, whereunto in his whole life hee must aime. Wherefore (no doubt of it) euen this state of them, that die in the Lorde, that by this word, and the phrases following to explaine it, is ment, is such a state, that y^e state of princes & Emperors in this life, let the be otherwise as happy, as it is possible for me to be, in comparison her eof is but a misery. For what state here is, euer was, or shal be so happy, which is not intermingled, war, or shalbe with some labor & paine: Yea euen in the delights here & great & ioyes of this world there is satiety & wearisomnes: and there is no certainty, nor vchangeableness in states here, the best & most flourishing are so subiect to mutability and alteration: but in this there is no griefe of mind, nor sickenes or paine of the body, no Gangrena, nor any other woe, *Apoc. 21. 4.* And in the ioies there is continuall comfort, & delight without wearisomnes, and that such as is euerlasting, vutterable and vnconceiueable by the tongue or heart of man. And this is now the state, and hath bin euer since his departure, of this Noble Earle our honourable brother, and shalbe thenceforth, as both God and angels ful wel know, & we men need not once to doubt, & this shalbe ours also if we liue and die in the Lorde, as he hath done. It is told vs all so from heauen, it is recorded so by a faithfull witnes, and approued and ratified by the spirit of God. God grant vs al grace to beleue it,

one day to trie the truth & certainty of it in our own persons by experience. In the mean time let vs somewhat further consider of the doctrine and of the words as they lie, wherein it is uttered, that we may not only see thus, as we haue done hither to, the generall & principall lesson therein taught vs, but also euery particular truth confirmed thereby, & repro: confuted therein, that we may make the vse of it fully, for which it was written.

The particular lessons to be learned herein.

The same body shall rise againe, & in the meane time resteth in peace.

Because (no doubt of it) there are fooles in the world, *Psal. 14. 1.* which in their hearts thinke (though they dare not for shame in their congregations) there is no God, and consequently, that there is neither Hell, nor Heauen, resurrection of the body nor immortality of the soule: let vs marke, what doctrine this text teacheth vs to the contrary to the stopping vp for ever of the mouths of such prophane Atheistes. All therefore to begin with all I say, how could it be here said, that they that die in the Lord are thenceforth blessed, vnlesse in respect of the whole man it were so in some sort? Euidēt it is, that if either the body were vntirely perished, so that it should neuer rise againe, or the soul dead, that it could feel no ioy, they could not at al be sayed to be blessed. For blessednes (as you haue hard confirmed vnto you euē out of my text it selfe) consisteth not only in ceasing from laboꝝ woe and paine, but in a possession and fruition of a most heauenly reward. May it is most certaine
that

that if either the body in the meane time vntil the resurrection were not at rest and peace, or in the end should not rise again, the soule coulde not bee said to be blessed, & to enioy the reward of works done by it in the body. If or it were a kinde of misery vnto it to haue the body disquieted, especially to be without hope of being euer restored and ioyned to the body again. Wherefore in that they that dy in the Lord are here pronounced blessed, first for the bodies of such we learn, that they are in rest, and (as the scripture speaketh) as it were a sleepe in the bosome of their mother the earth, *Acts. 7. 1. Thess. 4. 15.* and therefore free from all woe and pain, and not to be disquieted by diuels, enchanters, or witches any manner of way, and that most certainly they rest in hope of a blessed resurrection, which (according to the Scriptures, *Mat. 25. 1. Thess. 4. 1. Cor. 15.*) at the last general day of iudgment by the power of the Lord shalbe brought to passe. Whereof we must needs be perswaded, in that otherwise God shuld not be perfectly merciful, nor Christ a full sauioꝝ. And why should Christ take vnto his godhead & vnte therewith in person as wel the body of man, as y^e soul of man, vnlesse he ment to be a full sauioꝝ of both? He our head rose again, in his own body one in substance with that it was before though altered in properties, and so shall it be with his members, *1. Cor. 15. 1. Thess. 4.* Notable there-

foze was Iobs faith, his time considered, I know
 faith he that my redeemer liueth, & that I shal
 see God in my flesh though after this skin the
 wormes destroy this bodye, whom I my selfe
 shall see & mine eies shall behold, & none o-
 ther for me, *Iob. 19. 25. 26. 27.* Euen the dying of
 y^e cozne sicc in y^e earth and the after growing vp
 of the same, & the reuiuing of diuerse woymes and
 other creatures at the spring towardes summer, y^e
 laye for deade all winter, are glasses in nature
 our God hath set befoze vs to make vs ashamed,
 of this point of infidelity and Atheisme once to
 call the truth of the resurrection into question,

The soule
 is immor-
 tal.

And as touching the soule that it dieth not, but
 (if it depart out of the body in the Lorde) that it
 passeth streight to the Lorde, with whome it not
 only ceaseth from al woe and pain, but also enioy-
 eth the reward of blisse, hereby also we are plam-
 ly taught. For otherwise how should it bee true,
 y^e immediatly thenceforth such as die in y^e Lorde,
 are blessed in not only ceasing fro their labours,
 but also in present receiuing rewarde of their
 works. For hereupon it must needs follow to be
 most true, which wee reade, *Ecc. 12. 7.* that the
 soule returneth to him, that gaue it, And that al-
 so *Mat. 10. 28.* that tyrants cannot kil the soule.
 Wherefore the may^r Peter count death but a
 flitting of the soule out of the tabernacle of
 the body, *2. Pet. 1. 14.* and with Paul a going
 from

from an earthly house to an heavenly, *2. Cor. 5.* &c. and therefore with him upon good cause desire to be dissolued, & to be with the Lord, *Phi. 1. 23.* and when we dye, dying in the Lord, with Christ, *Luk 23. 46.* and wth Stephē, *Act. 7. 59.* commēd our souls into the hands of God. Whereupon it followeth that there is a soule, and y^t it dieth not when the body dyeth, but is immortal. Wea further in y^t (as we perceiue by Christs placing of Lazarus immediatly in present fruition of ioy after his death in Abrahams bosom, *Luk. 16.*) the souls of such as die in the Lord are sayd here to haue their works accompany them, hereupon it followeth, that the reward thereof is not droulie sleepe but a ioyfull feeling of heauenlye blisse, and that therefore the soules of such departed sleepe not, but are awake, and in a liuely feeling of ioy in heauen. Which fancy of these sleepers is confuted also in that *Iob. Apo. 6.* seeing in visiō soules in heauen, heard them cry a loud vnto the Lord to hasten his second cōming. Whereupon also (in that of contraries there is contrary condition) may well be gathered, in that the state of those that dye in the Lord, is blessed, that the state of those that dye not in y^e Lord, is accursed. That is no purgatory for any that dy in the Lord to goe vnto.

Now in that it followeth *2. 28.* immediatly thenceforth: and their works accompany the, and they cease from their labours, by three most euident reasons it must needes follow that

to such as dye in the Lord there is not any meane place or Purgatory, and therefore to none other by our aduersaries owne confession. For they themselves hold as wel as we, that al that dye out of grace and fauor of our God, they for their sins in soul go straight to hel: and that none go to purgatory but such as dye in the Lord, which yet before their death haue not sufficiently satisfied for their sins. But here I say this their doctrine is flatly confuted: first, in that they are immediatly after their death thenceforth without any exceptiō said to be blessed. Secōdly in that it is said, They rest from their labours. Thirdly in that it is said Their works accompany the. None of all which could bee true, if any of them went to purgatory. And yet our Rhemists vpon this place are not ashamed to write in their notes (notwithstanding it be their known and recited doctrine, that the paines that soules suffer in purgatory, be equal to the paines of hel for the time, & that one principal torment there, is the gnawing worme of conscience) that soules in purgatory may well be said to be blessed straight after their death, and to rest there in peace. Which if it be true, then their doctrine of the paines, that soules abide there is but a fraileling and if their doctrine be true, then this is false, which they write. Lo here the popish unity. But howe may they notwithstanding the paines there be sayd to be blessed? Because

(say

(say they) them notwithstanding they are ceased from the labours of this life, and al danger to sin, and are put in security of eternall ioy in the ende, with unspeakable peace of consciēce in the mean time. Then it cannot be (say I once againe) that the paines of purgatoꝝ be so great foꝝ the time, as the paines of hell. Foꝝ there is no security of ioy there in the end, noꝝ in the mean time any cōfoꝝt at al in conscience, but extream anguish and hoꝝroꝝ. Againe, who seeth not that it is a pooꝝe blessednes to go from the afflictions of this life (which the faithfull with ioy and reioycing suffer, *Act. 5. 41.* and that In ful assurance of ioy in the end, *Ro. 8. 33.* and so to the end of the chapter & cōsequently with great cōfoꝝt of conscience indeede) to a place where foꝝ the space of ten mens liues, yea they cannot tell howe long, they shall suffer paines & toꝝmēt, the least wherof (as they wꝛite) infinitely exceedeth the greatest of y other. And if this were so, that it might stand with the Apostles meaning, as they in their notes woulde faine make vs beleue, thē (no doubt of it) here is a colde hartning ministred to those y liue in the Lorde, to perseuere to their death against all assaults to y contrary, y when they dye they shall streightway make onely this chāge. No, no (dearly beloued) the scope of y text, & the nature of the blessednes here spoken of wil not abide this their glose. The greek word *κρίσις*, which is here translated

flated labors, signifieth as (I haue told you) all labors with griefe, wearisomnesse, or payne generally, and cannot be restrayned to the afflictions only of this life. And though they could hold their purgatory by their cauilling, for all $\alpha\pi\alpha\rho\tau\iota$ and $\kappa\omicron\pi\delta\varsigma$, yet (seeing they must needs vnderstand the last clause by a metonymic of the rewarde of works. For the works themselves (they know) were either actions or passions, which are not extant but vanished and gone, when the action and passion was finished: and seeing also the greeke $\epsilon\chi\omicron\lambda\epsilon\theta\epsilon\iota\ \mu\epsilon\tau'\ \alpha\upsilon\tau\omega\upsilon$ cannot more properly be Englished, than their works go with them: and seeing in purgatory they wil not for shame say, that they haue already the reward of their workes) it must needs follow y^e presently after their death they go thither, where forwith they may haue the reward of their workes, which they must needs confesse is heauen: and therfore that there can be no such purgatory, for them to stay in, as they imagine, before they come there. Wea further the due weying of these words as they clean quench the fire of purgatory, so they ouerthrow al the reliefe, which the papists haue deuised; and yet vse to releue the soules, that be there. For we reade here, that their own works $\tau\alpha\ \epsilon\rho\gamma\alpha\ \alpha\upsilon\tau\omega\upsilon$ accompany them: and all these their reliefes consisteth of that which others doe for them, when they bee dead, and here is no promise, that any workes shall

The popish reliefe
for soules
in purgatory,
de-
spised.

shall followe them but their owne. And therefore S. Paul 2-Cor. 5. 10-writeth that we must be all manifested before the iudgement seate of Christ, that euery manne may receiue the thinges done in his owne body, according to that, which he hath done, bee it good, or euill. Now if when soules shall appeare in iudgement with their bodyes euery one be but to receiue according as he hath done in his owne body, is it not most euident that in the meane time what so euer is done for soules departed hence by others; it shall neuer benefite them? And therefore heere the spirite of God would be not comfort them that dye in the Lord with that Popish comforte, that thinges doone for them by others, when they be dead, should also follow them: one-lye he telleth them that their owne woorkes shall go with them. And yet his purpose beeing to comforte them in the best and most effectuall manner without all doubt, if hee could in truth haue comforted them with that, he would not haue omitted it. But hee hath (wee see) quite past that kinde of comforte ouer, and speaketh onely of our owne woorkes. Wherefore let vs not (after the manner of the Papistes) be slack in good woorkes, while we are aliue, trusting that by doles, Masses, virgins, rentals, & pardons made, done, & procured for vs by others whē we are gon, we shal haue y^e state of our soules depar-

departure relieved, but (as *S. Paul* hath commanded vs.) Whiles we haue time let vs doe good vnto all men, especially vnto the householde of faith. *Gal. 6. 10.* for where the tree falleth there it lieth, vntill it bee reared againe, *Eccle. 11. 3.* and the dead haue no portion of any thing, that is done vnder the Sun, *Eccle. 9. 6.* And we see by *Christs* parable, *Mat. 25. 10.* &c. that the foolish virgines that lacked oyle in their lampes of their owne, sought it at the hands of others, could get none, though they would neuer so faine haue had some of them, whatsoeuer it had cost them, and so were shut out from entring in with the bridegrome into his chamber. And therefore the spiritual craftines of poperye, first in deuyling that there is a thirde place betweene hell and heauen, or a meane place called *Purgatory* for soules departed to go vnto before they goe to heauen: and then in inuening such a reliefe for them when they were gone thither by others. For by the first they put soules departing into such feare, that they cared not what they gaue, & depriued their heires, wiues, and other children of, to buy at their handes their prayers, masses, & pardons, wherby they wonderfully to the spoile of others enriched themselves: & by the latter they greatly occasioned men to be slacke in godlines, & loose in life, whiles heauly labored vpon hope of this prouision in the end, & also

so led them from the present faith in Christ to a faith in these things, and consequently murdered their soules, & yet maruellously enriched themselves. Whereby they haue proued themselves to be the cruellest, cunningest, and greatest cheeves, that euer were in the world. They may well pretend Scriptures, fathers & reasons for this their deuise, thereby to bleare the eyes of the simple, it is so passing gainefull vnto them: but in deed and truth the very onely roote and fountaine thereof was insatiable couetousnes to enrich themselves they cared not how, and intollerable ambition to lift vp themselves into credic among the people, in that thus they made the beleue it lay in their hands to ease them of the paines of Purgatory, & to send the to heauen. As for scriptures Rosensis Perionius, & Soto are enforced to confesse (& yet they were great papists) they haue none plain enough to proue it. And how can they, seeing Christ the father of the scriptures hath diuided al mē but into two sorts, beleeuers in him, and not beleeuers in him, *Iohn. 3. 18.* and hath told vs there are two waies only, the one broade leading to hell and the other streite, leading to heauen, *Mat. 7. 13. 14. Luk. 13. 24.* placing (for further explication of his minde concerning the state of those two sorts of mē taking y^e one of those two waies) Lazarus an exāple of the one sort streight in ioy and felicity, and the rich glutton exāple of the other

other sozt streight in hell after death *Luke. 16.*
 And truely as for Fathers to proue their purgato-
 ry wihal they are to seeke also. Some of them
 (as Origen & his folowers) imagin a purgatory,
 through which both good & bad shal go, & wherein
 the wicked and the diuell also after the iudgemēt
 in the ende after long tormentes shall be saued.
 Which beastly heresie Aug. worthily condemneth
 & confuteth in diuerse places, as they well know.
 And I am sure they will not hold such a purgato-
 ry neither. Some other as *Theodor. Occumenius,*
Alcubinus talke of a purgatory fire at the last day
 wherewith Christ shall come, when he commeth
 in glozy, as they imagine: through which al shall
 passe: but this is not their purgatory: neither is it
 any thing but a meere phāsie indeed. Some other
 among whom Aug. is (as they take it) the chiefe
 man, seeme somewhat to allow their purgatorie:
 but indeed the chiefe places which they cite out of
 him for it, are such, where he speaketh but doubt-
 fully as thus, *For sit an verum est: non est incredibile:*
An sit queri potest: that is, perhaps it is so: It is
 not altogether incredible: It may be a questi-
 on, whether there be any such place or no, as in
 his booke *de Cinitate Dei lib. 21. cap. 26.* & in *En-*
chirid. cap. 69. And yet in diuers other places (be-
 like better aduised, and moze settled) he flatly de-
 termineth, that there is no such third place. For
 in a sermon of his *de vanitate huius seculi,* I read
 thus.

thus, *Scitote vos quod cū anima a corpore anellitur statim in paradiso collocatur, aut in inferni tartara precipitatur*, that is, Knowe yee, that when the soule is taken from the body either by and by it is placed in paradise, or thrown into Hell. And in his Hypognosticon the 5. booke he saith thus, The first place the Catholike faith by Gods authoritie beleeueth to be the kingdome of heauen, the second place that same catholike faith beleeueth to be hell, where all runnagates and all that are without the faith of Christ shall tast euerlasting punishment. As for any third place *penitus ignoramus*, that is, we vtterly know none saith he, neither shal we finde in the holy scriptures that there is any such. And in his booke *de peccatorum meritis*, li. 1. ca. 28. he hath these words *Non est ulli ullus medius locus ut possit esse nisi cum diabolo qui non est cum Christo* there is no middle place for any, but that he must needes be with the diuel if not with Christ. And truely for the releuing of soules departed by things done for the here by others as you haue heard the scriptures are against them, so the fathers be also. For Augustine saith flatly to Hesichius *Epist. 80.* In what state thy dying day findeth thee, the last day also shall come vpon thee. And Hierom. vpon the 9. of *Eccles.* before alleadged, gathereth that there can nothing bee added to the dead by any thing done hereafter. And accordingly

wyl.

writeth Cyprian *de mortalitate*, saying, *Quale te inuenit Deus cū hinc euocat, tale pariter & iudicat*, that is, In what state God findeth thee whē he calleth thee hence, such a one he wil also iudge thee. Indeed they may haue these fathers, the heathen philosopher Plato in his *Gorgia*, Homer in his 1. & 3. *Odyss*, Virgil in his 6. book of *A Encid* Ouid in his 2. *Fastorū*, Aristotle, the *Alcoran*, & such like to fetch their purgatoꝝ from, others of any sound credit they haue none. And as for their reasons they are but discourses of their own wit, or of others like themselves laste befoꝛe named. And their best are, when they are diuēn to the vermost, but counterfait writings of fathers falsely bearing their names, and writen by some of their owne crew of later time, false tales, lying apparitions of men and diuels. For rather than Purgatoꝝ shalbe left without an authoꝝ, the diuell shalbe he, and they will make much of his authority also. For they write in *Lombardica historia*, that Saint Odilio at *Vulcania* of *Sicilia* hearing that the howlinges and cries of Diuels were hard mourning, that soules were takē from them after their departure out of the body by the almes & pꝛaiers of their friendes liuing; caused the feast of the cōmemozation of the dead for the reliefe of soules in purgatoꝝ to be ordeined. The truth is, dearly beloued, that their doctrine in this point is such, that if ten thousand angels
and

and al the fathers should tel vs that it were true, we ought to hold both them and their assertiō accursed, it is so blasphemous and iniurious to the precious blood-shed of Iesus Christ, the only purgatory indeed both of soul and body. For to maintain this they first must hold that the merites and satisfactions of Christ are not sufficient of themselves, and by themselves (without these paines suffering in purgatory also, and this other relief) to saue the soule of the beleuer in him. Secondly they must hold, that in the blood of Christ the beleuer hath forgiveness of sinnes, but not of the punishment due thereto. Thirdly that God is such a God as will punish a soule with such hellish torments for the same sinnes, which he hath already forgiven in his sonne, and therefore promised to remember no more, *Heb. 10. 17*. And lastly they must attribute power to do that to the paines of purgatory, and to this their reliefe, that they talke of, which they hold the blood of Christ hath not done without these to such. You see therefore that these fellows that are so busy in purgatory are wel worthy for their labour to finde nothing els whē they depart, but hell and hellish torments. And no doubt of it they sell heauen so fast to others, that (if they repent not) there wil be no place els left for them but hell. But to leaue them to their fained king the pope and to this his new kingdome, which he hath appropriated to him

The blef-
sed state
of them
that dy in
the lord is
permanēt

and his, it is further to be noted, that in that the word *ἀπαύξει* doth not onely signifie by & by, but noteth also a continuāce of time thenceforth, that to the full comfort of them that die in the Lord, they may hereby learne, that not onely immediatly after their death they shal rest from their labours and enter vpon their rewarde, and so bee blessed: but that also, this their state is certaine without any falling backe from it: and therefore still their reward is called life euerlasting in the scriptures. And surely if this be their state immediatly thenceforth without euer any dāger of falling backe to worse, then of the contrary it must needs follow, that quite contrary immediatly after their death shalbe the state and condition of al that die not in the Lord, and that there is no hope for euer for them to attaine vnto a better. What neede there then a general iudgement, will some say? I answer for two causes; that the bodies the may be restozed to their soules againe, that both the ioies of the faithful & paines of the faithles, to the ful manifestatiō both of gods mercy & iustice, may be cōsummate and ful: & that so god the may outwardly & solemnly iustify befoze al the world his former particular iudgemēt, which immediatly befoze at euery mā's death he had laid vpon them.

Lastly we are not to passe ouer, or forget how our aduersaries the Papistes abuse this last clause of the text. For they hearing that workes follow

followe such, thereupon inferre, that woꝝkes merite
 eternal blisse. Indeed hereupon it followeth (as
 I haue noted befoze) that none haue a right faith
 in Christ, but those that haue also good woꝝkes to
 accompany them whensoever they dye in the
 Lord, which I would not haue forgotten: But
 hereupon to gather that our woꝝkes merite hea-
 uen we may not. For then they should go befoze
 our being in the Lord, & be a cause therof, where-
 as here it is only sayde, that they follow and ac-
 company such. Which it should seeme that Au-
 gustine had obserued *li. de Fide & operibus ca. 14.*
 when he said that good woꝝkes goe not before
 iustification, but they follow a man iustified,
 Let them therefore followe in Gods name, as a
 fruit of a man in the Lord, but let them not step
 befoze as a cause of his being in the fauor of the
 Lord. And vnderstand that this argument is stark
 naught, good woꝝkes shal be rewarded wth heaue-
 ly blisse: therefore they merite it. Is no man re-
 warded but he which hath merited and deserued
 it first? The heire when he commeth to his fa-
 thers lands is then wel rewarded for his paines
 he took in his fathers time, & yet hee hath not his
 inheritance for those his paines, for then rather
 some seruant oftentimes shoulde haue the inheri-
 tance: but for that he was his fathers son & heire
 befoze: Euen so it is in this case, we are born the
 sons of God by faith in Christ, *Ioh. 1. 12. & 13.* & so

The abus-
 of this
 place,
 thereby to
 prooue
 that
 woꝝkes
 merite,
 confused.

coheires with him of heauen, *Rom. 8. 17.* thereby first, and then follow good workes in vs not as a cause why we shal haue this inheritance, but as a fruit & effect flowing frō our thankfull mindes to our heauenly father for this notable inheritance thus freely prepared for vs. And yet when we come to the inheritance, because it cometh after these our workes, after a sort we may say, that euē there by our paines in working are rewarded, & yet we haue not that reward for our workes, but for that we working so, were the sons & heires of God. But for the better loosing of al such popish knots, vnderstā that it is not al one to say good workes shal be rewarded, and to say, good workes haue merited that reward. For there are rewards giuen of mercy (and so is this) as well as of debt and duty, *Rom. 4. 4.* Again there is great ods betwixt these two questions, who shal bee saued, and why man shal bee saued: To the former we answer, the well worker: to the latter only for Christs sake apprehended by faith. And therefore take this for the conclusion, we shal be iudged *Secundū operum iudicium, non propter operum meritū*, according to the testimony y our workes giue of vs, not for the merit of our workes. For it is wryten *Ephē. 2. 8. 9.* We are saued by grace through faith, & that not of our selues: it is the gift of God: not of works, lest any man should boast himself. And yet this doctrine neither let-
teth

teth nor staiech at al frō good works, but is y^e on-
 ly fountaine indeed from whēce al true works do
 spring & flow. And therfore y^e Apo. Paul (as you
 may obserue throughout al his epistles) first la-
 bozeth to set down this doctrine, & then thereup-
 on after buildeth exhortation to godlines of life:
 & the like course tooke Peter as you may see in
 his first epistle. And yet these knewe how to pro-
 noke to good works, and in no case may be coun-
 ted teachers of a doctrine enemy to good works.
 Yea there is none indeed that hath grace to em-
 brace this doctrine effectually, but therby he fee-
 leth by experience his hart so enflamed with loue
 towarde God for his infinite mercy hereby dis-
 played vnto him both in sauing him frō perishing,
 and in thus freely preparing heauē for him, that
 frō that loue of his there floweth riuers & floods
 of al thankfulness in al true obedience to his God,
 wherein he walketh chearfully & cōfortably. But
 the Papists being bastards & no lawful children
 of the Lorde, beeing not assured of this full and
 free fauor of his towarde the, of a slavish feare, &
 wth a servyle mind to earn heauē at his hands doe
 y^e good which they do. Which indeed in matter &
 maner of doing is such, that though it carrie the
 shew of godlines, yet it is not so in deede. For the
 matter of good works they wil not fetch warrant
 only frō gods revealed wil in his word, but mat-
 ter good enough wth the. For a good worke is any
 thing

thing for the which they can alleage a traditio of
 p elders, or their own good intent, Which kinde
 of works the Lord reiecteth as stincking in his
 sight, *Iſa. 29. 13. Mat. 15. 9. & Co. 2. 20. &c.* And
 as for their manner of doing, it is like p Pharises
 toyned to a conceit, that therefore they may deſ-
 piſe others, & truſt to be heard at Gods hands for
 the merite of their works. Which kinde of do-
 ing Chriſt hath cōdēned, *Mat. 6. 1. & Luk. 18.*
9. &c. in forbidding vs to do our workes as the
 Pharisees did, & in ſending home the proude
 Pharisee vniuſtified. And therfore in verp deed,
 as they are without all true chriſtian faith, ſo are
 they without al true good works, And therefore
 whoſoeuer hath any thing to comſort himſelf by
 this place, it is none of the. No doubt of it, this
 noble mā, whole body lieth here amongſt vs to be
 enſeſed, though euen in outward ſhew of almes
 giuing & other good works he ouermatched moſt
 merke-mongers, yet ſeeing he truſted only to the
 merites of Chriſt, and neuer to his owne workes,
 but did them only of loue and thankſfullneſſe to-
 was his God, is among thoſe, of whom it is
 here ſaid, Their workes accompany them, and
 therfore now is in ioyful fruition of the reward
 thereof. Whole example as wee that bee of the
 ſame faith are to followe, that ſo with him we
 may bee in euerlaſting remembrance both with
 God, and good men, (as no doubt bee ſhall) So is

is an example to stoppe the mouths of the aduersaries, that lyingly crye out that they that bee of our religion haue no good woorkes following them.

Thus at last (right honorable and dearly beloued) we haue runne thorow this porcion of scripture, and considered both the generall and particular vse thereof. And so first we haue heard how strongly it is warranted to contein nothing, but solid truth; namely that not whosoever knoweth or cometh ny, but whosoever is by a true & a liuely faith vnitied vnto Christ, & dieth in him, (which is neither a miraculous, historிக்க, temporarie, dead, or popish faith, but a faith seeking and apprehending saluation onely in Christ Iesus) shall thenceforth be blessed immediatly in resting from all woe in body and soule, and in entring vpon possession of their euerlasting rewarde: and then thereby more particularly we haue obserued, y^e therfore the body riseth againe, and that the soule is neither mortall nor sleepeth, that there is no popish purgatory, nor any thing that can be done by others for soules departed, that can doe them any good to ease or better their estate: and finally that though here bee offered vs great encouragement to good woorkes, yet here is nothing to proue that woorkes merite any thing at Gods hand. All which doctrine and lessons our honorable friend here departed (as I haue from point

The second
conclusion.

to point shewd you) hath already found true by
 experience. God of his mercy giue vs all grace
 so to set his example before vs, that wee may
 so followe him, that we may euery one of vs one
 day also to Gods glory and our own euermourning
 comfort feeble and finde the truth thereof in our
 selues. This O Lorde we beseech thee to grant
 vs all for thy onely sonne Iesus Christes sake,
 to whome with thee and the holy Ghost,
 three persons and one euermourning God,
 be all power, honour, might and
 maiestie nowe and
 for euer,
 Amen.

September 22. An. Do. 1594.

The grace of our Lord Iesus Christ, the loue of
 God the Father, and the most comfortable
 fellowship of the holy Ghost, be with vs all
 now and euer, to direct, sanctifie, and go-
 uerne vs in all our waies, works, & thoughts.
 Amen.

FINIS.